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AN
EASY AND FAMILIAR
CATECHISM,
ON THE
GOSPEL OF ST. MATTHEW.

PREPARED AND ARRANGED
FOR THE USE OF SABBATH SCHOOLS
AND BIBLE CLASSES.

By REV. L. L. SADLER.

PART I.

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PREFACE.

THE questions and answers in this book are designed to aid Sabbath School and Bible Class teachers, in the examination of their pupils, to assist scholars in preparing for reviews and exhibitions, and to answer as a substitute Text Book for St. Matthew's Gospel, for certain classes.

The passages of Scripture referred to, are illustrative and parallel texts. The whole combined will answer as a brief commentary; and a harmony of the Gospels, so far as Matthew is embraced in the others.

It has been the author's intention to make the answers as brief and concise as possible, to render it easy of commitment to the learner, and to adapt, as far as he could, the language and sentiment to the capacity of children. If further explanation be needed in certain cases, it will devolve on the teachers to furnish the addition as occasion shall require.

L. L. S.



SCRIPTURE LESSONS,

FOR

SUNDAY SCHOOLS.

LESSON I.

MATTHEW....CHAPTER I.

Q. WHAT is meant by the title "The Gospel according to St. Matthew?"

A. The history of the life, acts, and teachings of Jesus Christ, as written by St. Matthew.

Q. Who was St. Matthew?

A. One of the Apostles. Matt. 10: 3.

Q. What is signified by the expression, "The book of the generation of Jesus Christ?"

A. The table containing his parentage or genealogy.

Q. In that table, is Jesus said to be the son, or descendant of Abraham and David?

A. He is. Luke 3: 31, 34.

Q. How many generations, or persons in the line of descent from Abraham to David?

A. Fourteen.

Q. How many from David to the carrying away the captive Jews to Babylon?

A. Fourteen.

Q. How many from that captivity to the birth of Christ?

A. Fourteen.

Q. Where do you find the history of Abraham?

A. In the book of Genesis.

Q. Where do you find the history of David?

A. In 2d Samuel and 1st Chronicles.

Q. Where do you find the history of the captivity in Babylon?

A. In 2d Chronicles.

Q. Who was the mother of Jesus?

A. Mary. Luke 2.

Q. Who was her husband?

A. Joseph.

Q. What other name than Jesus was given the son of Mary?

A. "He was called Christ."

Q. What does *Christ* mean?

A. Anointed, or commissioned.

Q. Did an Angel tell Joseph to call the child Jesus?

A. He did.

Q. What reason did he give for so doing?

A. Because "He should save his people from their sins."

Q. Does *Jesus* signify SAVIOUR?

A. It does.

Q. What prophet had predicted the birth of Jesus?

A. Isaiah, in chapter 7: 14.

Q. What did the prophet say his name should be called?

A. Emmanuel,

Q. What does that name signify?

A. "God with us." John 1: 14.

LESSON II.

MATTHEW...CHAPTER II: 1-11.

Q. Where was Jesus born?

A. "In Bethlehem of Judea."

Q. Who was King, or Governor in Judea at that time?

A. Herod.

Q. Who came to Jerusalem to see Jesus at the time of his birth?

A. Certain wise men.

Q. Where did they come from?

A. "From the East."

Q. What inquiry did they make, when they arrived at Jerusalem?

A. "Where is he that is born King of the Jews?"

Q. Why did they seek him at Jerusalem?

A. "They had seen his STAR in the East."

Q. What was their object in going to see him?

A. "To worship him."

Q. What is implied in such worship?

A. Such homage as is paid to kings and governors by their subjects.

Q. When these things were made known to Herod and the people of Jerusalem, how did it affect them?

A. They were troubled.

Q. What did Herod do?

A. "He gathered all the chief priests and scribes of the people together, and demanded of them, where Christ should be born."

Q. What answer did they give?

A. "In Bethlehem of Judea."

Q. What reason did they give for making such an answer?

A. They said, "It was thus written by the prophet."

Q. What quotation did they make?

A. "Thou Bethlehem art not the least among

the princes of Juda, for out of thee shall come a Governor that shall rule my people Israel." Micah, 5: 2.

Q. What inquiry did Herod make of the wise men?

A. "At what time did the STAR appear?"

Q. Did he send the WISE MEN to Bethlehem, to search for the child?

A. He did.

Q. What did he tell them to do, after they had found him?

A. To come back and tell him where he was.

Q. For what, did he say, he wanted to know where the child was?

A. "That he might go and worship him."

Q. What is further said of the Star they had seen?

A. "It went before them till it came and stood over where the young child was."

Q. How were they affected when they saw the star.

A. "They rejoiced with exceeding great joy."

Q. Who was with Jesus, when they found him?

A. "Mary, his mother."

Q. What did they do when they saw him?"

A. "They fell down and worshipped him."

10

Q. Did they present him gifts?

A. They gave him gold, frankincense, and myrrh.

LESSON III.

MATTHEW....CHAPTER II: 12-23.

Q. What warning did God give "the wise men" who went to find Jesus in Bethlehem?

A. "Not to return to Herod."

Q. In what way was this warning given?

A. In a dream.

Q. What became of "the wise men?"

A. "They returned to their own country."

Q. After the wise men had gone, who visited Joseph?

A. An Angel of the Lord.

Q. Was the Angel seen in a dream?

A. He was.

Q. Where did the Angel tell Joseph to go?

A. To Egypt.

Q. Whom did he say Joseph should take with him?

A. "The child Jesus and his mother."

Q. How long did he say Joseph must remain in Egypt?

A. "Until the Angel brought him word."

Q. Why did the Angel tell Joseph to go to Egypt?

A. "Because Herod would seek the young child to destroy him."

Q. Did Joseph obey the Angel's command?

A. He did.

Q. How long did he stay in Egypt?

A. "Till the death of Herod."

Q. What prophecy was fulfilled by Joseph's going to Egypt?

A. That spoken by Hosea, 11: 1; "Out of Egypt have I called my son."

Q. How did the mockery, or disobedience of the wise men affect Herod?

A. It made him angry.

Q. What did he do in his rage?

A. He had the children under two years old, in Bethlehem and its coasts, destroyed.

Q. What was the object of Herod in slaying so many children?

A. He expected in that way to kill Jesus.

Q. What prophecy was fulfilled by destroying these children?

A. That spoken by Jeremiah, chap. 31: 15; "In Rama was there a voice heard, lamentation and weeping, and great mourning—Rachel weeping for her children, and would not be comforted, because they are not.

Q. Did the Angel of the Lord visit Joseph again, after the death of Herod?

A. He did.

Q. Was he seen in a dream as before?

A. He was.

Q. What did the Angel say to Joseph?

A. "To take the young child and his mother, and go into the land of Israel."

Q. Did he do as the Angel bade him?

A. He did.

Q. Who was king in Judea after the death of Herod?

A. Archelaus, Herod's son.

Q. Was Joseph afraid of him?

A. He was.

Q. What did he do to avoid him?

A. He went to the country of Galilee.

Q. In what city did he dwell?

A. In the city of Nazareth.

Q. What prophecy was fulfilled by his living at Nazareth?

A. That which says, "He shall be called a Nazarene."

LESSON IV.

MATTHEW....CHAP. III: 1-9.

Q. Who is said to have appeared at that time as a Preacher?

A. John, the Baptist. Mark, 1: 2;—Luke, 3: 2;—John, 1: 6.

Q. Why was he called a Baptist?

A. Because he baptized his disciples.

Q. Where did he preach?

A. In the wilderness of Judea. Mark, 1: 4;—Luke, 3: 3;—John, 1: 23.

Q. What is meant by *wilderness*?

A. Sometimes a country covered with trees—sometimes a desert.

Q. What did John preach?

A. Repentance. Mark, 1: 4;—Luke, 3: 3.

Q. What reason did he give, to induce men to repent?

A. "The kingdom of Heaven is at hand."

Q. Who had prophesied of John?

A. Isaiah, in chapter 40: 3.

Q. What did the prophet say of him?

A. "The voice of one crying in the wilderness—prepare ye the way of the Lord—make his paths straight." Luke, 3: 4;—John, 1: 23.

Q. What was John's clothing?

A. Camel's hair. Mark, 1: 6.

Q. Did he wear a girdle?

A. He did. Mark, 1: 6.

Q. Of what was it made?

A. Leather.

Q. What was his food?

A. "Locusts and wild honey." Mark, 1: 6.

Q. Who went to hear him preach?

A. The people of Jerusalem and of Judea, and of the region round about Jordan."

Q. What was done to them?

A. "They were baptized of him in Jordan, "confessing their sins." Mark, 1: 5.

Q. Did any of the Pharisees and Sadducees go to his baptism?

A. There were many.

Q. What was the exclamation of John, when he saw them come?

A. "O generation of vipers, who hath warned you to flee from the wrath to come!"

Q. What did he tell them to do?

A. "To bring forth fruits meet for repentance." Luke, 3: 8.

Q. What did he tell them not to think, or rely on?

A. "Think not to say, we have Abraham to our father!" Luke, 3: 8.

Q. What was meant by that saying?

A. They were heirs; and would be justified and blessed, on their father's account.

Q. What did John say to them, God is able to do?

A. "Of these stones, to raise up children to Abraham." Luke, 3: 8.

Q. Who are represented by *stones*?

A. Probably publicans and hardened sinners. Ezek. 11: 19.

Q. How could they be made the children of Abraham?

A. By embracing the religion of Abraham—by adoption.

LESSON V.

MATTHEW...CHAP. III: 10-11.

Q. Where did John say the axe was laid?

A. "At the root of the tree." Luke, 3: 9.

Q. What is implied by laying the axe at the root of the trees?

A. That they are destined to be cut down.

Q. What does John say about cutting down the trees?

A. "Every tree which bringeth not forth good fruit is hewn down and cast into the fire." Luke 3: 9.

Q. Is this a parable?

A. It is.

- Q. What is a parable ?
 A. One thing used to explain another.
- Q. Who are represented by *trees* ?
 A. The Jews—the people addressed.
- Q. What is signified by *good fruit* ?
 A. Righteousness—doing good.
- Q. What is meant by being *cast into the fire* ?
 A. The destruction of the wicked Jews by great calamities. Isaiah 66: 15;—Mal. 4: 1.
- Q. Unto what did John baptize ?
 A. Unto repentance.
- Q. What did he baptize with ?
 A. Water.
- Q. Did John say, one was coming after him that would baptize ?
 A. He did. Mark, 1: 7; Luke, 3: 16; John, 1: 26.
- Q. Which did he say was the greater ?
 A. The one that should come after him.
- Q. How does he represent his own inferiority ?
 A. He says, “his shoes I am unworthy to bear.”
- Q. What does this declaration mean ?
 A. That he is unworthy to be his servant.
- Q. Who is the person alluded to ?
 A. Jesus Christ.
- Q. With what did he say Christ should baptize ?
 A. “With the Holy Ghost and with fire.”

LESSON VI.

MATTHEW....CHAP. III: 12-17.

Q. What did John say Christ had in his hand?

A. A Fan.

Q. What is a *Fan*?

A. A kind of winnowing shovel, used for separating chaff from wheat.

Q. What did John say Christ would do with the Fan?

A. "He would purge his floor."

Q. What did he say Christ would do with the wheat?

A. "Gather it into his garner."

Q. What did he say Christ would do with the chaff?

A. Burn it up with unquenchable fire.

Q. Is this a parable?

A. It is.

Q. What is represented by *wheat*?

A. True and faithful disciples of Christ.

Q. What is represented by *chaff*?

A. The unbelieving and wicked Jews.

Q. What is implied by gathering the wheat into the garner?

A. Preserving the early Christians from public calamities. Math. 24: 31.

Q. What is meant by burning up the chaff?

A. Destroying the unbelieving Jews and unworthy disciples. Isai. 66: 24; Ezek. 22: 18-22.

Q. What is meant by unquenchable fire?

A. A fire that cannot be overcome—severe punishment—national calamities. Isaiah 66: 24; 34: 10; Jer. 7: 20.

Q. What is signified by the *Fan*?

A. Christ's prophetic ministers, called Angels in Matt. 24: 31.

Q. Did Jesus come to John to be baptized?

A. He did.

Q. Where did he come from?

A. From Galilee.

Q. Where did he find John?

A. At Jordan.

Q. Did John decline baptizing Christ?

A. He did.

Q. What objection did he offer?

A. He said, "I have need to be baptized of thee—and comest thou to me!"

Q. What was Christ's answer?

A. "Suffer it to be so now—for thus it becometh us to fulfil all righteousness."

Q. Did John then consent to baptize him?

A. He did.

Q. What did Jesus see when he went up out of the water?

A. "Lo, the heavens were opened unto him, and he saw the Spirit of God descending like a

dove, and lighting upon him," Mark, 1: 10; Luke, 3: 22; John, 1: 33.

Q. What did he hear ?

A. He heard a voice from Heaven, saying, "this is my beloved son in whom I am well pleased."

LESSON VII.

MATTHEW....CHAP. IV: 1-11.

Q. Where was Jesus led ?

A. Into the wilderness. Mark, 1: 12; Luke, 4: 1.

Q. By what ?

A. The Spirit.

Q. For what purpose ?

A. "To be tempted of the devil."

Q. How long did he stay in the wilderness ?

A. "Forty days."

Q. What is said about his having food during that time ?

A. "He fasted."

Q. Was he afterwards hungry ?

A. He was.

Q. What did the tempter do when he came to Jesus ?

A. He bade him turn stones into bread.

Q. What was Jesus's answer ?

A. "It is written, man shall not live by bread alone—but by every word that proceedeth out of the mouth of God."

Q. Where is it so written ?

A. In Deuteronomy, chap. 8: 3.

Q. Is the devil here spoken of, a *real person*?

A. He is not.

Q. What does *the tempter* signify ?

A. Earthly, or improper desires, *personified*. James, 1: 14; Heb. 4: 15.

Q. What is implied by this first temptation ?

A. The suggestions made to the Saviour's mind, to use the superhuman power bestowed, for personal, selfish ends.

Q. What is signified by the reply ?

A. A consciousness it was not conferred for such a purpose; and the moral resistance made to its perverted use.

Q. What then did the devil do ?

A. He took him into the holy city, and sat him on the pinnacle of the temple.

Q. What did the devil say to Jesus ?

A. "Cast thyself down—for it is written he shall give his angels charge concerning thee—and in their hands they shall bear thee up, lest at any time thou dash thy feet against a stone."

Q. Where is it so written ?

A. In Psalms, 91: 11.

Q. What answer did Jesus give ?

A. "It is written thou shalt not tempt the Lord thy God."

Q. Where is it thus written ?

A. In Deuteronomy, ch. 6: 16.

Q. What is implied by this temptation ?

A. The idea of presuming on the kind care of God, in order to exhibit himself in some extraordinary manner before his countrymen, that they might receive him as the Jewish Messiah.

Q. What is the import of the reply ?

A. The consciousness of such rashness being forbidden, and the determination not to yield to the temptation.

Q. What did the devil do more ?

A. "He took him up into an exceeding high mountain, and shew him all the kingdoms of the world, and the glory of them."

Q. What did he propose to do ?

A. To give them all to Jesus on condition he would worship him.

Q. What was Christ's answer ?

A. "Get thee hence, Satan! for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve."

Q. Where is it so written ?

A. In Deuteronomy, ch. 6: 13.

Q. What is signified by this temptation ?

A. The suggested idea, of adopting means to secure the thrones of kingdoms, and rule of universal empire by his divine power.

Q. What was signified by the reply ?

A. That he should not minister to the gratification of worldly ambition—but be devoted to the service of God.

Q. Did the devil tempt him farther ?

A. He did not.

Q. After the devil left him, who then came to him ?

A. “Angels came and ministered to him.”

LESSON VIII.

MATTHEW....CHAP. IV: 12-25.

Q. What did Jesus hear of John ?

A. That he was cast into prison. Mark, 1: 14.

Q. After he heard this news, where did he go?

A. To Galilee. Mark, 1: 14; Luke, 4: 14.

Q. Where did he dwell ?

A. In Capernaum.

Q. What prophecy was fulfilled by his living there ?

A. That spoken by Isaiah, chap. 9: 2; “The people who sat in darkness saw great light, and to them who sat in the region and shadow of death, light is sprung up.”

Q. What was the theme of Christ's introductory preaching ?

A. Repentance.

Q. What inducements did he present to lead men to repentance ?

A. He said, "The Kingdom of Heaven is at hand."

Q. Whom did Jesus first see at the sea of Galilee ?

A. Simon, called Peter, and Andrew, his brother. Mark, 1: 16.

Q. What were they doing ?

A. Casting their nets into the sea.

Q. What did Jesus say to them ?

A. "Follow me, and I will make you fishers of men."

Q. Whom did he see afterwards ?

A. Two brethren, James and John, and Zebedee, their father. Mark, 1: 19.

Q. Did Jesus call these brethren ?

A. He did.

Q. Did they follow him ?

A. They did.

Q. Where did Jesus then go ?

A. All about Galilee.

Q. What did he do ?

A. Healed the sick, and preached the gospel.

Q. What is said of his fame ?

- A. It extended throughout Syria.
- Q. What did the people do who heard of him?
- A. Brought the sick to him to be healed.
- Q. Did he have followers?
- A. Many, from various parts of the country.

LESSON IX.

MATTHEW...CHAP. V. 1-12.

- Q. Where did Jesus go, when he saw the multitudes about him?
- A. "Into a mountain."
- Q. Who went to him there?
- A. The disciples.
- Q. Were others present?
- A. There were. Luke, 6: 17.
- Q. Did Jesus teach his disciples while on this mountain?
- A. He did.
- Q. What is said of the poor in spirit?
- A. They are blessed.
- Q. In what way?
- A. "Theirs is the Kingdom of Heaven. Luke, 6: 20.
- Q. Who are the poor in spirit?

A. They who humbly feel their need of religious knowledge and divine consolation.

Q. What is meant by the kingdom of Heaven?

A. The blessings of the gospel—"righteousness, peace, and joy in the Holy Ghost." Rom. 14: 17.

Q. What is said of those that mourn?

A. "They are blessed—for they shall be comforted."

Q. In what way are they to be comforted?

A. Through the hopes and consolations of the gospel.

Q. What did Jesus say concerning the meek?

A. "Blessed are the meek—for they shall inherit the earth."

Q. What is it, *to be meek*?

A. To be mild and gentle in disposition.

Q. What is meant by *inheriting the earth*?

A. It alludes to the steady and protracted temporal good experienced by the quiet and virtuous—and applies to the possession of the gospel of peace. Ps. 22, 26 and 37, 11.

Q. What did Jesus say concerning those who hunger and thirst after righteousness?

A. They shall be filled.

Q. What is meant by *righteousness*?

A. The right ways of God, and the right way for man, described in the gospel.

Q. What is meant by *being filled*?

A. The soul's complete satisfaction in contemplating divine truth. John, 6: 33, 35.

- Q. What is said of the merciful ?
 A. "Blessed are the merciful, for they shall obtain mercy."
 Q. What is said of the pure in heart ?
 A. "Blessed are the pure in heart, for they shall see God."
 Q. What is meant by *seeing God* ?
 A. To enjoy God. John, 3: 3.
 Q. What is said of peace-makers ?
 A. "They shall be called the children of God."
 Q. What is meant by being *children of God* ?
 A. To be like God. Matt. 5: 45.
 Q. What is said to the persecuted ?
 A. "Rejoice, and be exceeding glad, for great is your reward in heaven."
 Q. Were the prophets persecuted ?
 A. They were.
 Q. What is the heavenly reward ?
 A. The evidence of being approved of God.

LESSON X.

MATTHEW...CHAPTER V: 13-16.

- Q. What did Jesus call his disciples ?
 A. "The salt of the earth."
 Q. For what purpose is salt used ?

A. For preserving meats and vegetables, and for purification.

Q. In what respect are the disciples of Christ like salt ?

A. In purifying the morals and sentiments of people, and preserving them from evil.

Q. Does Jesus represent they might be rendered useless ?

A. He does.

Q. In what manner ?

A. By salt losing its savor.

Q. What characters do they then sustain ?

A. One destitute of the true spirit of their religion.

Q. What else did Christ call his disciples ?

A. "The light of the world."

Q. What is the use of light ?

A. It enables the eye to perceive the world without.

Q. In what respect can true disciples be called the *light of the world* ?

A. They enable the mind to perceive the power and fruits of gospel principles.

Q. Why are disciples like a city set on a hill ?

A. "Because they cannot be hid."

Q. Why are candles or lamps lighted ?

A. To give light.

Q. Where is the candle said not to be put?

A. Under a bushel.

Q. Why not put it under a bushel?

A. It would hide the light.

Q. Where is it placed?

A. On a candlestick.

Q. What is it then said to do?

A. "Give light to all in the house."

Q. What should Christians do as lights of the world?

A. "They should let their light shine before men."

Q. What would be the result?

A. "Others seeing their good works, would be led to glorify their father who is in heaven."

Q. What is it, to glorify God?

A. To speak his praise, and ascribe to him honor and glory.

LESSON XI.

MATTHEW....CHAPTER V: 17-26.

Q. What did the Saviour say he came into the world not to do?

A. "Not to destroy the law or the prophets."

Q. What did he come to do?

A. "To fulfil the law and the prophets."

Q. What is meant by *law and prophets*?

A. The Old Testament Scriptures.

Q. Which part is called the law?

A. The writings of Moses.

Q. Did Jesus say all should be fulfilled?

A. He did.

Q. Who did Jesus say should be called the least in the kingdom of heaven?

A. Such as broke the commandments of the law and prophets, or taught others to do so.

Q. Who did he say should be called great in the kingdom of heaven?

A. He who taught and obeyed the commands of the law and prophets.

Q. What did Jesus say concerning those who were not more righteous than the Scribes and Pharisees?

A. "They should not enter the kingdom of heaven."

Q. Of what righteousness did they come short?

A. "Judgment, mercy, and faith." Matt. 23: 23.

Q. What had been said of them of old time?

A. "Thou shalt not kill."

Q. Where is it found?

A. In the Ten Commandments.

Q. Where are the commandments recorded?

A. In Exodus, chap. xx.

Q. What had been said to be the consequence of breaking the commandments?

A. The offender should be in danger of the judgment.

Q. Of what did Jesus say he was in danger, who was angry with his brother without cause?

A. "Of the judgment."

Q. What is meant by *the judgment*?

A. Probably the Jewish court—composed of twenty-three magistrates.

Q. Of what was he in danger, who said to his brother—Raca?

A. "Of the council."

Q. What is the meaning of *Raca*?

A. Vain, worthless, contemptible.

Q. What is meant by *the council*?

A. The Jewish Sanhedrim court, consisting of seventy-two Elders.

Q. Of what was he in danger, who said, thou fool?

A. "Of hell fire."

Q. What is meant by *hell fire*?

A. Probably the fire in which criminals were burnt in the valley of Hinnom. (*This valley is rendered hell.*)

Q. If an individual brought a gift to the

altar, and then remembered his brother had aught against him, should he offer the gift?

A. He should not.

Q. What should he do?

A. First go and be reconciled to his brother—then offer the gift.

Q. What does Jesus say in regard to such reconciliation?

A. "Agree with thine adversary quickly whilst thou art in the way with him."

Q. What did he represent would be the consequence of delay?

A. A legal arrest, condemnation and imprisonment.

LESSON XII.

MATTHEW....CHAPTER V: 29-42.

Q. What did Jesus say about the right eye?

A. "If it offend—pluck it out."

Q. What reason does he assign for this advice?

A. "It is better that one member should perish, than that the whole body should be cast into hell."

Q. Does he make the same remarks in regard to the right hand?

A. He does.

Q. Is the language literal, or figurative?

A. It is figurative.

Q. What is meant by *right eye and right hand*?

A. Besetting, or lustful desires.

Q. What is signified by to pluck out, and cut off, and cast away?

A. To suppress the exercise of lawless desires—self denial.

Q. What is meant by *hell*?

A. The sad consequences of sin, to be experienced at the destruction of Jerusalem. Matt. 23: 33.*

Q. What had been said by the Jews concerning swearing?

A. "Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths."

Q. What did Jesus say on the subject?

A. "Swear not at all."

Q. Why did Jesus say men ought not to swear by heaven?

A. "Because it is God's throne."

Q. Why did he say they should not swear by the earth?

A. "Because it is God's footstool."

* Hell, here, is *Gehenna*, in Greek.—*Literally* it signifies the valley of Hinnom; *symbolically* the destruction of the Jews. See Jeremiah, 19.

Q. Why did he forbid their swearing by Jerusalem?

A. "Because it was the city of the great King."

Q. Why did he forbid their swearing by their own heads?

A. "Because they could not make one hair white or black."

Q. What command did Jesus give on the subject of communications?

A. "Let them be yea, yea—nay, nay."

Q. What is meant by this precept?

A. A simple statement of facts.

Q. Why does he object to other sanctions?

A. "Whatever is more than these, cometh of evil."

Q. What had been before said concerning retaliation?

A. "An eye for an eye, and a tooth for a tooth."

Q. Where is it recorded?

A. In Exodus, 21: 24.

Q. What precept did Christ give concerning injuries?

A. "To resist not evil."

Q. What would he have people do?

A. Exercise forbearance.

Q. How did he explain it?

A. "When one cheek is smitten—turn the other also."

Q. What did Jesus say concerning borrowing and lending?

A. "Give to him that asketh thee, and from him that would borrow of thee, turn not thou away."

LESSON XIII.

MATTHEW...CHAPTER V: 43-48.

Q. What had been heard said about the treatment of neighbors and enemies?

A. "Thou shalt love thy neighbor and hate thine enemy."

Q. What rule did Jesus give in regard to the treatment of enemies?

A. To love them, bless them, do them good, and pray for them. Luke, 6: 27.

Q. What reason does he give for such injunctions?

A. "That they might be children of their Father in heaven."

Q. What is here meant by being *his children*?

A. To be like him in character.

Q. How had their Father in heaven manifested such a character?

A. "In causing the sun to rise on the evil, and in sending rain on the unjust."

Q. What did Jesus say about requiting love?

A. "If ye love them who love you, what reward have ye? Do not the publicans the same?"

Q. What does he say about saluting brethren?

A. "If ye salute *them* only, what do ye more than others? Do not the publicans so?"

Q. Who were the Publicans?

A. Tax-collectors.

Q. With whom were they classed?

A. Sinners. Luke, 6: 32 ; 15: 1.

Q. Were they looked upon with contempt by the Scribes and Pharisees?

A. They were. Luke, 15: 2.

Q. Is that the probable reason why our Saviour refers to their conduct to give force to his precept?

A. It is.

Q. What did Jesus say in regard to a standard of perfection?

A. "Be ye as perfect as your Father in heaven."

Q. What kind of perfection is referred to?

A. The perfection of exercising impartial goodness.

LESSON XIV.

MATTHEW....CHAPTER VI: 1-8.

Q. What caution did Jesus give in regard to bestowing alms?

A. "To take heed not to give alms before men, to be seen of them."

Q. What does he say would be the consequence of so doing?

A. It would afford no reward from their Father in heaven.

Q. What is meant by *alms-giving*?

A. Gifts of charity.

Q. What does Jesus say the hypocrites do, when they give alms?

A. Sound a trumpet.

Q. What was the object of this?

A. To secure the glory of men.

Q. Did they have their reward?

A. They did.

Q. What was that reward?

A. The glory and honor of men.

Q. What direction does Jesus give in regard to bestowing alms?

A. "Let not thy left hand know what thy right hand doeth."

Q. What is meant by this saying?

A. That gifts should be made in a quiet or private manner, without display or vanity.

Q. What was the promised recompense of observing this rule?

A. The Father in heaven would reward openly.

Q. What does Jesus say the hypocrites did when they prayed?

A. They stood in the corners of the streets, and in synagogues.

Q. What was their object in occupying those places?

A. To be seen of men.

Q. Did they have their reward?

A. They did.

Q. What persons are meant by those called *hypocrites*?

A. The Scribes and Pharisees. Matt. 23: 13.

Q. What place did Jesus appoint for prayer?

A. The secret closet.

Q. What would be the consequence of observing this precept, to pray in secret?

A. The Father who seeth in secret rewardeth openly.

Q. What did Jesus say the heathen did, when they prayed?

A. Used vain repetitions.

Q. What was their object in doing so?

A. They thought to be heard for their much speaking.

Q. Did Jesus prohibit an imitation of the example?

A. He did.

Q. What reason did he give for such a prohibition?

A. He said the Father in heaven knew before he was asked, what was desired.

LESSON XV.

MATTHEW....CHAP. VI: 9-15.

Q. Did Jesus teach his disciples what form of prayer to use?

A. He did. Luke, 11: 2.

Q. To whom did he say they must pray?

A. To, "Our Father who art in heaven."

Q. What did Jesus teach in this prayer concerning God's name?

A. Hallowed be his name.

Q. What is the meaning of *hallowed*?

A. Pure, holy, spiritual—separated from things earthly.

Q. What is meant by *name*?

A. The divine attributes.

Q. How did Jesus direct his disciples to pray concerning God's kingdom?

A. "Thy kingdom come."

Q. What is here meant by *kingdom*?

A. The reign of gospel grace.

Q. Where is this dominion established?

A. In the heart.

Q. How does the Saviour direct his disciples to pray in regard to doing God's will?

A. "Thy will be done in earth, as it is in heaven."

Q. What is meant by doing God's will in the earth?

A. Obedience rendered by men to His divine commands.

Q. What is meant by doing the will of God in heaven?

A. The obedience rendered by angels to the divine requirements.

Q. What did Jesus teach his disciples to ask God to give, day by day?

A. "Their daily bread."

Q. How did Jesus teach his disciples to pray for forgiveness?

A. "Forgive us our debts, as we forgive our debtors."

Q. What is meant by *debts*?

A. Moral offences, or sins.

Q. What is meant by *forgive*?

A. To dismiss, to blot out, to discharge, to remove.

Q. What does the Saviour say, if the disciples forgave men their trespasses, God would do?

A. Forgive them.

Q. If they would not forgive others, what would be the result?

A. God would not forgive them.

Q. How did Jesus teach his disciples to pray concerning temptation?

A. "Lead us not into temptation."

Q. From what did he say they should pray to be delivered?

A. From evil.

Q. How does Jesus conclude this form of prayer?

A. "For thine is the kingdom, the power, and the glory—forever. Amen."

Q. What is the meaning of *amen*?

A. Yea, truly, certain—or, so be it.

LESSON XVI.

MATTHEW....CHAPTER VI: 16-24.

Q. What did Jesus say hypocrites did when fasting?

A. They disfigured their faces.

Q. What was their object in so doing ?

A. To let others know they were fasting.

Q. Did they get their reward ?

A. They did.

Q. What was that reward ?

A. A religious name.

Q. What instructions did the Saviour give about fasting ?

A. He said, "Be not of a sad countenance, but anoint the head, and wash the face."

Q. What reason did he assign for such a direction ?

A. That God only might know they were fasting.

Q. What did Jesus say would be the consequence of fasting in this way ?

A. God would reward openly.

Q. Where did Jesus say his disciples should not lay up treasures ?

A. On the earth.

Q. Where did he say they should lay them up ?

A. In heaven.

Q. To what are the treasures of the earth subject ?

A. To moth, and rust, and theft.

Q. What does this injunction imply ?

A. That our chief objects of interest and desire should consist in religion and its hopes.

Q. What did the Saviour say would be, where the treasures are?

A. The heart.

Q. What did Jesus say about the eye?

A. "It is the light of the body." Luke, 11: 34.

Q. What did he mean by that?

A. It is the instrument of sight.

Q. When is the body full of light?

A. When the eye is single.

Q. What is the meaning of *single*?

A. Sound, healthful, in good condition.

Q. When is the body full of darkness?

A. When the eye is evil.

Q. What is the meaning of *evil eye*?

A. A diseased, or imperfect eye.

Q. How did Jesus apply this saying?

A. "If the light that is within be darkness—how great is that darkness!"

Q. What is the import of the application?

A. That if the opinions and views of men be erroneous, how benighted the mind!

Q. Did our Lord say no man can serve two masters?

A. He did.

Q. What reason did he assign?

A. He would hate one, and love the other."

Q. How did he apply this saying?

A. "Ye cannot serve God and Mammon."

Q. What does *Mammon* mean?

A. Earthly riches.

LESSON XVII.

MATTHEW....CHAP. VI: 25-31.

Q. What did Jesus caution his disciples against?

A. "Caring for things necessary for the body."
Luke, 12, 22.

Q. What did he say of the fowls of the air?

A. They neither sow, reap, nor gather into barns, yet God feeds them.

Q. Did he say that his disciples were better than they?

A. He did.

Q. What did he say of the lilies?

A. "They neither toil nor spin, yet Solomon in all his glory was not arrayed like one of these."

Q. What was his inference?

A. That if God clothed the grass, he would most surely clothe them.

Q. What did Jesus tell them to seek?

A. "The kingdom of God and his righteousness."

Q. What did he say about obtaining temporal supplies?

A. He said they would be added to the other possession.

Q. What is meant by *kingdom of God*, and *his righteousness*?

A. The principles of the Gospel,—the right ways of God, and the right way for man, revealed in Jesus Christ.

Q. What did he say of to-morrow?

A. Care not for the things of to-morrow.—To-morrow will take care of itself.

Q. What did he say was sufficient for to-day?

A. "The evil thereof."

Q. Is this lesson of general application?

A. Only to the apostolic disciples.

Q. How was it specially applicable to them?

A. God would see in that day, that "they who preached the gospel, should live of the gospel."

Q. By what means?

A. By the charitable attentions of those who received their doctrine.

LESSON XVIII.

MATTHEW....CHAPTER VII: 1-11.

Q. What did Jesus say in regard to judging others?

A. "Judge not—that ye be not judged." Luke, 6: 37; Mark, 4: 24.

Q. What did he say would be the consequence of judging others?

A. A similar judgment should be received in turn.

Q. What did Jesus say about seeing a mote in a brother's eye?

A. "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" Luke, 6: 41.

Q. What did Jesus say about asking permission of a brother to pull a mote out of his eye?

A. "How wilt thou say to thy brother, let me pull the mote out of thine eye—and behold, a beam is in thine own eye?"

Q. What direction did Jesus give in this matter?

A. "First cast the beam out of thine own eye, and then shalt thou see clearly to cast the mote out of thy brother's eye!"

Q. What is the meaning of *mote*?

A. Probably a splinter, or small stick.

Q. What do mote and beam represent in the application?

A. Imperfections and faults.

Q. What then is the moral precept here enforced?

A. The exercise of charity. He that is guilty of improprieties should not be forward in condemning others.

Q. What did Jesus say about the giving of holy things?

A. "Give not that which is holy to the dogs."

Q. What reason did he assign for such a command?

A. "Lest they turn again and rend you."

Q. What did he say about pearls?

A. "Cast them not before swine."

Q. What reason did he give for this prohibition?

A. "Lest they trample them under their feet."

Q. Who are represented by swine and dogs?

A. Brutish, base men.

Q. What is the meaning of the precept?

A. It was improper to endeavor to teach such persons the pure doctrines of the gospel, if they scoffed and reviled in return.

Q. What is the promise to those who ask?

A. "Ask and it shall be given you."

Q. What is the promise to those who seek?

A. "Seek, and ye shall find."

Q. What is the promise to those who knock?

A. "Knock, and it shall be opened unto you."

Mark, 11: 24; Luke, 11: 9.

Q. What did Jesus say about a son's asking bread?

A. "What man is there of you whom, if his son ask bread, will he give him a stone?"

Q. What, concerning a fish?

A. "If he ask a fish, will he give him a serpent?"

Q. How did Jesus apply these questions?

A. "If ye then being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give good things to them that ask him?"

LESSON XIX.

MATTHEW....CHAPTER VII: 12-21.

Q. How did Jesus tell his disciples to conduct towards others?

A. "Do to others, as ye would they should do to you." Luke, 6: 31.

Q. What authority did he refer to, as sanctioning this command?

A. "The law and the prophets."

Q. What did Jesus say to his disciples concerning the strait gate?

A. "Enter ye in at the strait gate." Luke, 13:24.

Q. What did he say of it?

A. "Strait is the gate, and narrow is the way which leadeth unto life."

Q. Were there many, or few, who went in at this gate?

A. Few.

Q. What did he say of the broad way, and wide gate?

A. "Wide is the gate, and broad is the way that leadeth to destruction."

Q. Were there many or few that went this way?

A. "Many."

Q. Is the saying a Parable?

A. It is.

Q. What is meant by *strait gate*?

A. A small gate, difficult to pass.

Q. What do strait gate and narrow way represent?

A. "The law and prophets—To do the same to others, as men would have others do to them."

Q. What is the *life* found in the narrow way?

A. The peace and happiness enjoyed by the good. Matt. 19: 17.

Q. What do the wide gate and broad way represent?

A. The Jewish doctrine—"To love neighbors and hate enemies"—and the way of sin.

Q. What is the *destruction* found in this way?

A. The unhappy consequences resulting to errors in Faith and practice—and sometimes a violent death. Rom. 8: 16; Matt. 21: 41.

Q. Of whom did Jesus caution his disciples to beware?

A. "Of false prophets."

Q. How do they manifest themselves ?

A. In sheep's clothing.

Q. What did he say they were inwardly ?

A. Ravenous wolves.

Q. Who are meant by *false prophets* ?

A. Teachers of erroneous doctrines.

Q. What is represented by *sheep's clothing* ?

A. Feigned goodness.

Q. What is signified by being ravenous wolves within ?

A. Possessing evil dispositions, and teaching destructive doctrines.

Q. How did Jesus say they should be known ?

A. By their fruits.

Q. What is meant by *fruits* ?

A. Conduct and conversation.

Q. What does he say about gathering fruit ?

A. "Do men gather grapes of thorns, or figs of thistles?"

Q. What does he say about the good tree ?

A. "Every good tree bringeth forth good fruit."

Q. What does he say about the corrupt tree ?

A. "A corrupt tree bringeth forth evil fruit."

Q. What did he say should be done with the tree that did not produce good fruit ?

A. It should be cut down and cast into the fire.

Q. What did he say concerning crying, Lord! Lord!

A. "Not every one that saith unto me, Lord! Lord! shall enter into the kingdom of heaven."

Q. Who did he say should enter?

A. "Such as do the will of my father in heaven."

Q. In what does the doing of that will consist?

A. In men's doing by others, as they would have others do by them.

LESSON XX.

MATTHEW....CHAP. VII: 22-29.

Q. What did Jesus declare many would say in that day?

A. "Lord! Lord! have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?"

Q. What answer did he say he should make?

A. "I will profess unto them, I never knew you—depart from me, ye that work iniquity."

Q. Who were those that cried, Lord! Lord! and were excluded the kingdom?

A. Hypocritical professors and teachers.

Q. What *day* is referred to?

A. The day "in which he was to gather out of his kingdom all things that offended and committed iniquity." Math. 13: 41 ; 24: 34-50.

Q. What is implied in the declaration, "*I never knew you?*"

A. I never approved of you.

Q. What did he say of those who observed his precepts?

A. "He would liken them unto a wise man, who built his house on a rock."

Q. What was the advantage of such a foundation?

A. The storms could not undermine and remove it.

Q. What is the sentiment in the application?

A. That practical Christians would have a firm, unshaken faith, and manifest evidence of its truth.

Q. To what do the *storms* allude?

A. Probably to the persecutions and calamities of that age.

Q. Had the faithful disciples a prospect of deliverance in the end?

A. "He that endureth unto the end shall be saved." Math. 24: 13.

Q. What did he say of those who heard his teachings and disregarded them?

A. "He would liken him unto a foolish man, who built his house on the sand."

Q. What was the consequence of having such a foundation?

A. The storms and floods swept away the foundation, and the house tumbled in ruins.

Q. How were the people affected by Christ's ministry ?

A. "They were astonished at his doctrine."

Q. Why were they astonished ?

A. "Because he taught as one having authority, and not as the Scribes."

LESSON XXI.

MATTHEW....CHAPTER VIII: 1-13.

Q. When Jesus went down from the mountain, who followed him ?

A. "Great multitudes."

Q. Who came to him after he descended ?

A. A leper. Luke, 5: 12 ; Mark, 1: 40.

Q. What did he do ?

A. "He worshipped him."

Q. How did he worship ?

A. By such a form of homage as is paid to kings and princes.

Q. What did the leper say ?

A. "Lord, if thou wilt, thou canst make me clean."

Q. What is meant by being *made clean* ?

A. Removing his leprosy.

Q. What did Jesus do ?

- A. "He touched him with his hand."
- Q. What did Jesus say to him?
- A. "I will—be thou clean."
- Q. Was he healed?
- A. He was.
- Q. What did Jesus say to him about telling others?
- A. "See that thou tell no man."
- Q. What did he tell him to do?
- A. "Go thy way—show thyself to the priest, and offer the gift that Moses commanded as a testimony unto them."
- Q. Where is that command recorded?
- A. In Leviticus, ch. 14: 1-9.
- Q. Where did Jesus go, after performing this miracle?
- A. Into Capernaum. Luke, 7: 1.
- Q. Who came to him there?
- A. A centurion.
- Q. What is the meaning of *centurion*?
- A. A Roman, military officer.
- Q. What did he desire?
- A. His servant healed.
- Q. What was his disease?
- A. The palsy.
- Q. What did Jesus say to him?
- A. He said he would go and heal him.
- Q. What was the reply of the centurion.

A. "Lord, I am not worthy that thou shouldst come under my roof—but speak the word only, and my servant shall be healed."

Q. How did he illustrate his faith in the Saviour's power?

A. He said he had authority over soldiers himself, and they obeyed his commands.

Q. How did such remarks affect Jesus?

A. "He marvelled."

Q. What observation did Jesus make to them that followed?

A. "I have not found so great a faith in Israel."

Q. What did he say concerning people coming from the East and West?

A. "Many shall come from the East, and from the West, and sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven. Luke, 13: 28.

Q. To what is allusion made in the declaration, "shall sit down with Abraham, Isaac, and Jacob?"

A. The celebration of an evening Festival.

Q. What does this expression imply?

A. That the Gentiles abroad should embrace the religious faith the Patriarchs cherished.

Q. What did he say of the children of the kingdom?

A. "They should be cast out, into outer darkness, where should be weeping and gnashing of teeth."

Q. What is meant by "*children of the kingdom?*"

A. The Jews, to whom the gospel was first preached. They were heirs.

Q. What is signified by *being cast out?*

A. A deprivation of the blessing and privileges of the gospel.

Q. For what reason were they to be excluded?

A. For a want of faith by which it was enjoyed.

Q. What is meant by outer darkness, and gnashing of teeth?

A. Darkness outside of a lighted house at night, and shivering with cold—anguish.

Q. What do they represent?

A. The mental blindness of the Jews, and the calamities they were to experience.

Q. What did Jesus say to the centurion?

A. He told him to go his way—and as he had believed, so should it be done unto him.

Q. Was the servant restored to health?

A. He was.

LESSON XXII.

MATTHEW....CHAP. VIII: 14-27.

Q. Into whose house did Jesus enter?

A. Peter's.

Q. Who was sick there?

A. "Peter's wife's mother."

Q. What did Jesus do ?

A. "He touched her hand," and she was well.

Q. What did the people do in the evening ?

A. "They brought to him many that were possessed with devils."

Q. What did the Saviour do with them ?

A. "He cast out the spirits with his word."

Q. What is here meant by *devils* ?

A. Supposed agents that produced malignant diseases.

Q. What were the notions of the Jews about the possession of devils ?

A. They supposed that spirits of wicked dead men entered the persons of the living, and inflicted such evils as they would.

Q. What is implied by casting out a devil ?

A. Healing the individual afflicted with infirmity or disease.

Q. What prophecy did Jesus thus fulfil ?

A. The one spoken by Isaiah—"he took our infirmities, and bare our sicknesses."

Q. Where is it recorded ?

A. In Isaiah, 53: 4.

Q. When Jesus saw great multitudes about him, what did he say to them ?

A. "To go on the other side."

Q. Who then came to him.

A. A Scribe.

Q. What pledge did he make?

A. "I will follow thee wherever thou goest."

Q. What was the reply of Jesus?

A. "The foxes have holes, and the birds of the air have nests—but the Son of Man hath not where to lay his head."

Q. What did one of the disciples say to him?

A. "Suffer me first to go and bury my father."

Q. What answer did Jesus give?

A. "Follow me—and let the dead bury their dead."

Q. Who were the *dead* he would have bury their dead?

A. Sinners, who violated the precepts of the Law of Moses, and disregarded the teachings of Jesus.

Q. Are sinners represented in other places in the Scriptures, as being dead?

A. They are. John, 5: 25; 11: 25; Rom. 5: 15; Eph. 2: 1.

Q. After this saying, where did Jesus go?

A. Into a ship. Mark, 4: 37; Luke, 8: 22.

Q. Who went to him there?

A. His disciples.

Q. Did they witness a storm at sea?

A. They did.

Q. What is said of the waves during the tempest?

A. They covered, or dashed over the ship.

Q. Where was Jesus, when the tempest raged?

A. In the ship, asleep.

Q. How were the disciples affected with the scene?

A. They were much frightened.

Q. What did they do?

A. They went to Jesus and awoke him, saying, "Lord, save us—we perish!"

Q. What was Jesus's reply?

A. "Why are ye fearful—Oh ye of little faith!"

Q. What did Jesus do?

A. "He arose and rebuked the winds and the sea."

Q. What is the meaning of *rebuke*, as here used?

A. To check, restrain, subdue. Ps. 106: 9; Luke, 4: 39.

Q. What followed the rebuke?

A. There was a great calm.

Q. How did this circumstance affect those present?

A. "They marvelled."

Q. What did they say?

A. "What manner of man is this, that even the winds and the sea obey him!"

LESSON XXIII.

MATTHEW....CHAPTER VIII: 28-34.

Q. Into what country did he go, after crossing the sea?

A. Into the country of the Gergesenes. Mark, 5: 1; Luke, 8: 26.

Q. Why is the place called the country of the Gadarenes, in Mark and Luke?

A. It is supposed by some to be a different way of writing and speaking the same name—and by others, that Gadara was the name of a village in that country.

Q. Who there met Jesus?

A. "Two persons possessed with devils."

Q. Where did they come from?

A. "From the tombs."

Q. What is said of their character?

A. "They were exceeding fierce, so that no man might pass by that way."

Q. Was the idea of being possessed with devils a mere popular superstition?

A. It was.

Q. How were these persons affected?

A. They were insane.

Q. Why did they choose to dwell among the tombs?

A. Supposing that the spirits of wicked dead men had entered them, they thought the tombs a suitable residence.

Q. What did they say to Jesus?

A. "What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?"

Q. How should these lunatics know Jesus?

A. They had probably heard of him, if they had not seen him, and knew him from the description.

Q. Why should they expect harm from the Saviour?

A. Probably they had heard of his casting out devils, and presumed it was attended with torture.

Q. What is said concerning swine?

A. "A great way off, there was a herd of many swine feeding."

Q. What petition did the devils, or maniacs, offer?

A. They said to Jesus, "If thou cast us out, suffer us to go away into the herd of swine."

Q. What was Jesus's answer?

A. He said, go.

Q. Did they go into the swine?

A. They did.

Q. What did the swine do?

A. "They ran violently down a steep place into the sea."

Q. What became of them?

A. They perished.

Q. What is signified by the devils going into the swine?

A. The rushing of the lunatics among them.

Q. Why should the swine rush into the sea?

A. They were frightened with the strange noises and actions of the lunatics.

Q. Why should Jesus suffer them thus to destroy the property of the herdsmen?

A. It was contrary to the law of Moses to keep swine.

Q. What became of the herdsmen?

A. They went into the city.

Q. Did they tell the people of the city what had been done?

A. They did.

Q. What did the people of the city do?

A. "They went out to meet him, and besought him to depart out of their coasts."

LESSON XXIV.

MATTHEW....CHAP. IX: 1-9.

Q. In what way did Jesus leave the country of the Gadarenes?

A. "In a ship."

Q. To what place did he sail?

A. "To his own city." Mark, 2: 1.

Q. What place is called his own city?

A. Capernaum. Math. 4: 13.

Q. What was done on his return?

A. "They brought to him a man sick with the palsy." Mark, 2: 4; Luke, 5: 18.

Q. What did Jesus do?

A. He said, "Son! be of good cheer—thy sins be forgiven thee."

Q. What did the Scribes think of this declaration?

A. That Christ blasphemed.

Q. What is the meaning of *blasphemy*?

A. It is irreverence, impiety, detraction—offering indignity to God.

Q. Did Jesus know their thoughts?

A. He did.

Q. What did he say to them?

A. "Wherefore think ye evil in your hearts? For which is easiest, to say, thy sins be forgiven thee—or to say, arise and walk?"

Q. Does this remark imply that healing the sick, and forgiving sin, is the same thing?

A. It does.

Q. How does Jesus illustrate his authority to forgive sin?

A. By commanding the invalid to arise, take up his bed and walk; and he obeyed.

Q. Was the idea, that the healing of the sick and infirm implied the forgiveness of sin, a true sentiment, or simply a common impression?

A. It was a popular error, or opinion. John, 9: 1.

Q. Why did Jesus give apparent countenance to this notion?

A. To convince them of his divine authority and mission.

Q. How were the multitude affected by this miracle?

A. "They marvelled and glorified God, who had given such power unto men."

Q. As Jesus passed from thence, whom did he see at the receipt of custom?

A. "Matthew." Mark, 2: 14; Luke, 5: 27.

Q. What does the receipt of custom mean?

A. The custom-house, where taxes were paid.

Q. What did Jesus say to him?

A. "Follow me."

Q. Did Matthew obey?

A. He did.

LESSON XXV.

MATTHEW....CHAPTER IX: 10-17.

Q. Who sat down at the table with Jesus and his disciples?

A. Publicans and sinners. Mark, 2: 15; Luke, 5: 30.

Q. What did the Pharisees say about it ?

A. They inquired of the disciples why their Master ate with publicans and sinners.

Q. What answer was given ?

A. Jesus said, "They that be whole need not a Physician, but they that are sick."

Q. Why should the Pharisees raise such an objection ?

A. They regarded such persons as the subjects of God's displeasure, and unworthy the society of the pious.

Q. How did Jesus teach them the propriety of his course ?

A. By an appeal to their Scriptures, saying, "Go ye and learn what that meaneth—'I will have mercy and not sacrifice.' "

Q. Where is that recorded ?

A. In I. Samuel, 15: 22 ; Micah, 6: 7, 8.

Q. What is the meaning of the expression, "*I will have mercy and not sacrifice?*"

A. The language is a Jewish form of comparison, implying God loves mercy better than sacrifices.

Q. What did Jesus say of his mission ?

A. "I am not come to call the righteous, but sinners to repentance."

Q. Who came to visit Jesus ?

A. The disciples of John.

Q. What did they say to Jesus ?

A. They inquired, why his disciples did not fast? Mark, 2: 18.

Q. What was Jesus's answer?

A. "Can the children of the bride-chamber mourn as long as the bridegroom is with them?"

Q. What did he say about their fasting in the future?

A. "The days will come when the bridegroom shall be taken from them, and then they shall fast."

Q. Who were the children of the bride-chamber?

A. The companion guests at the celebration of a marriage.

Q. What did he say about mending an old garment?

A. "No man puts a piece of new cloth unto an old garment."

Q. What does he say is the reason?

A. "That which is put in, takes away from the garment, and the rent is made worse." Mark 2: 21; Luke 5: 36.

Q. What did he say concerning putting new wine into old bottles?

A. "Men do not put new wine into old bottles."

Q. Why not?

A. Because the bottles would break, and the wine be lost.

Q. What did they do with the new wine?

A. Put them in new bottles.

Q. Was it then safely preserved?

A. It was.

Q. What kind of bottles were then used?

A. Bottles made of goat skin.

Q. How should new wine burst the old bottles?

A. By the power of fermentation—they having lost much of their strength and elasticity.

Q. Is this declaration a Parable?

A. It is.

Q. What is its meaning?

A. That the religion of Christ was so different from the religion of the Pharisees, it could not be blended with their ceremonies and traditions, without destroying its true principles.

Q. Why then should the disciples fast when he had gone away?

A. It would be the result of grief, not a religious ceremony.

LESSON XXVI.

MATTHEW....CHAP. IX: 18-31.

Q. Who came to see Jesus?

A. A certain Ruler.

Q. What was the object of his visit?

A. He said; "My daughter is now dead, but come and lay thy hand on her and she shall live."

Q. Did Jesus go?

A. He did.

Q. What occurred on the way?

A. A sick woman came to him, and touched his garment. Mark 5: 25; Luke 8: 43.

Q. Why did she touch his garment?

A. She expected thereby to be healed.

Q. What did Jesus say to her?

A. "Be of good cheer, thy faith hath made thee whole."

Q. When he arrived at the Ruler's house, whom did he see?

A. Minstrels, or musicians, and people, mourning.

Q. What did Jesus say to them?

A. To give place (go away); for the maid was not dead but asleep.

Q. How did they regard that assertion?

A. "They laughed at him with scorn."

Q. What did Jesus do?

A. "He took the maid by the hand; and she arose." Mark 5: 38; Luke 8: 51.

Q. What notice was taken of this miracle?

A. "His fame went abroad into all that land."

Q. When Jesus went away who followed him?

- A. Two blind men.
- Q. What did they say?
- A. "Thou son of David! have mercy on us."
- Q. What answer did Jesus make?
- A. He asked them in turn—"believe ye that I am able to do this?"
- Q. What was their reply?
- A. "Yea Lord."
- Q. What did Jesus then do and say?
- A. "He touched their eyes, and said, according to your faith, be it unto you."
- Q. What result followed?
- A. "Their eyes were opened."
- Q. What charge did Jesus give them?
- A. To see that no man knew it.
- Q. Did they keep it a secret?
- A. "They spread his fame through all the country."

LESSON XXVII.

MATTHEW....CHAP. IX: 32-38.

- Q. Who was brought to Jesus?
- A. A dumb man possessed with a devil. Luke 11: 14.
- Q. What was done with the devil?
- A. He was cast out.

Q. "What did the dumb man then do?"

A. He spoke.

Q. Was he really possessed of a devil, or was it simply the impression of the people?

A. It was a superstitious error.

Q. What was done unto the man?

A. He was cured of his infirmity, and made able to talk.

Q. Why was it called casting out a devil?

A. Because it was supposed that a wicked, malicious spirit had occasioned the disability.

Q. What did the people say, who witnessed this miracle?

A. "It was never so seen in Israel."

Q. What did the Pharisees say?

A. "He casteth out devils through the prince of devils."

Q. Where did Jesus go?

A. Into all the cities and villages of that region.

Q. What did he do?

A. He taught in the Synagogues—preached the gospel of the kingdom—and healed all manner of diseases.

Q. When he saw the multitudes, how was he affected?

A. He was moved with compassion.

Q. Why did he commiserate their condition?

A. "Because they fainted; and were scattered abroad, as sheep having no shepherd."

Q. What did he say concerning their condition to his disciples?

A. "The harvest truly is plenteous, but the laborers are few." Luke, 10: 2.

Q. What is meant by *the harvest*?

A. People prepared and ready to be gathered into the kingdom of grace—like ripened grain in a condition to be gathered into a barn.

Q. Who are represented by *laborers*?

A. Ministering disciples, who are the means of collecting these materials, and preparing them for the master's use.

Q. What did Jesus tell them to pray for?

A. "That the Lord would send more laborers into the harvest."

LESSON XXVIII.

MATTHEW....CHAPTER X: 1-8.

Q. How many disciples did Jesus choose as Apostles?

A. Twelve. Mark, 3: 14; Luke, 6: 13.

Q. What is the meaning of *Apostle*?

A. A messenger—a herald—a minister.

Q. What power did our Lord give them?

A. A power to cast out unclean spirits—and to heal the sick.

Q. What were the names of the Apostles?

A. "Simon, who is called Peter, and Andrew, his brother—James, the son of Zebedee, and John, his brother—Philip and Bartholemew—Thomas, and Mathew, the Publican—James, the son of Alphaeus, and Lebbeus, whose surname was Thaddeus—Simon, the Canaanite, and Judas Iscariot."

Q. When Jesus sent these Apostles forth to preach and work miracles, where did he tell them not to go?

A. "Not in the way of the Gentiles—nor into any city of the Samaritans."

Q. Who are the *Gentiles*?

A. All people not embracing the Jewish religion.

Q. Who were the *Samaritans*?

A. The inhabitants of Samaria—composed of a mixed population of Jews and others, believing in the Jewish Scriptures, but having a temple of worship at Mount Gerizzim of their own country.

Q. To whom did Jesus command his Apostles to go?

A. "To the lost sheep of the house of Israel."

Q. Why were they restricted to the Jews?

A. Because they were the first to be called.—Acts, 13: 46; John, 1: 11.

Q. Did not Jesus extend this commission after his resurrection?

A. He did. Math. 28: 19, 20.

Q. What did he tell them to preach?

A. The kingdom of heaven is at hand.

Q. What does "the kingdom of heaven" mean?

A. The gospel institutions.

Q. What miracles did he commission them to perform?

A. "Heal the sick, cleanse the lepers, raise the dead, cast out devils."

Q. What did he tell them to do for what they had received?

A. "To freely give."

Q. What had they received?

A. The teachings of the gospel and the power to work miracles.

Q. What were they to impart?

A. The instructions they had received, and the fruits of his Divine Spirit.

LESSON XXIX.

MATTHEW....CHAPTER X: 9-15.

Q. What did Jesus tell his Apostles not to provide for their journey?

A. "Neither gold, nor silver, nor brass, nor scrip—nor two coats, nor shoes, nor staves."—Mark, 6: 8; Luke, 10: 4.

Q. What reason did he assign for this command?

A. "The workman is worthy of his meat."

Q. What is the meaning of *scrip* in this place?

A. It is a leathern bag that the ancients suspended from the neck, and in which they carried their provisions.

Q. What did Jesus tell his disciples to do on entering any town or city?

A. To inquire who in it was worthy.

Q. What is here meant by *worthy*?

A. A disposition to receive the doctrines of the gospel.

Q. What were the Apostles commanded to do when they found those that were worthy?

A. To abide with them till they left the place.

Q. What did Jesus command them to do, when they entered the house?

A. "To salute it."

Q. What was to be the form of salutation?

A. "Peace be to this house." Luke, 10: 5.

Q. If the house proved to be unworthy, what was to be the result?

A. The *peace* pronounced was to return to the Apostles—the people were not to be blessed with the gospel of peace and salvation.

Q. What were the Apostles to do, in case the inhabitants of any house or city would not receive them?

A. When they departed, they were to shake off the dust from their feet.

Q. What did such an act imply?

A. It was expressive of the perverse character of the people—and of the Apostles' renunciation of further association with them.*

Q. What would be the consequence of rejecting the Apostles and their doctrine?

A. "It would be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city."

Q. What punishment had been inflicted on Sodom and Gomorrah in the day of judgment?

A. They were destroyed by a storm of fire and brimstone. Gen. 19: 24.

Q. What was to be the severer punishment spoken of, to which the city was doomed that heeded not the Apostles' sayings?

A. A worse calamity. Lam. 4: 6.

Q. What is meant by *the day* of judgment?

A. The time when the respective cities witnessed their overthrow.

* To fully understand this Emblem, it is necessary to observe, that the Jews considered themselves defiled by the dust of a heathen country, which was represented by the prophet as a polluted land: Amos, 7:17;—when compared with the land of Israel, which was called a holy land. Ezek. 45: 1. Hence, when returning from a foreign country, they would shake off the dust on entering Judea.

LESSON XXX.

MATTHEW....CHAPTER X: 16-27.

Q. How did Jesus describe the danger to which the Apostles would be exposed?

A. "Behold, I send you forth as sheep in the midst of wolves."

Q. How did he caution them to conduct when in such danger?

A. "To be wise as serpents and harmless as doves."

Q. Of whom did Jesus caution the Apostles to beware?

A. "Of men."

Q. On what account?

A. They would deliver the apostles up to the Councils, scourge them in their synagogues, and arraign them before the judgment bar of kings and governors.

Q. What did Jesus tell his disciples to do under such circumstances?

A. "To take no thought how or what to speak."

Q. What reason did he give for this injunction?

A. "It shall be given you in that hour, what ye shall speak."

Q. By what means were they to be thus assisted?

A. By the Spirit of their Father.

Q. What unnatural cruelties did he say would be practised?

A. "Brother shall deliver up brother to death—and the father the child, and the children shall rise up against their parents, and cause them to be put to death."

Q. By whom did Jesus say the Apostles would be hated?

A. By all men.

Q. On what account?

A. "For his name's sake."

Q. What is meant by "*name's sake*?"

A. Professing a discipleship.

Q. What was he to experience who endured unto the end?

A. He was to be saved.

Q. What is meant by "*the end*?"

A. The end of the Jewish dispensation. Math. 24: 13.

Q. What is meant by "*endure*?"

A. To be steadfast, and faithful.

Q. When the Apostles were persecuted in a city, what did Jesus tell them to do?

A. "To flee into another."

Q. What did Jesus say should happen before the Apostles had gone over the cities of Israel?"

A. The son of man should come.

Q. What is meant by *cities in Israel*?

A. The cities of Judea—the land of Israel.

Q. To what does the coming of the son of man here refer?

A. To the destruction of the Jews, and the commencement of the gospel reign. Math. 24: 14–34.

Q. What did Jesus say concerning the disciple and servant?

A. They should not be above their Lord.

Q. What did he say was enough for them?

A. To be as their Lord.

Q. What did Jesus say the Apostles might expect?

A. “If they have called the master of the house Beelzebub, how much more them of his household?”

Q. Did he tell the Apostles not to fear their persecutors?

A. He did.

Q. What did Jesus say of things covered or concealed?

A. They should be revealed.

Q. What did Jesus tell the Apostles to do, in regard to what he told them in darkness, or privately?

A. To speak it in light, or publicly—preach it from the house-tops.

LESSON XXXI.

MATTHEW....CHAPTER X: 28-33.

Q. Whom did Jesus tell his disciples not to fear ?

A. "Them that kill the body, but are not able to kill the soul." Luke, 12: 4 ; I. Peter, 3: 14.

Q. To whom did Jesus refer, when he said, "Fear not them that kill the body."

A. To the persecuting Jews. v. 23.

Q. What is meant by *killing the body*?

A. To scourge, to torture, to afflict—to deliver up to council and to death. v. 17-22; I. Pet. 4: 12-16.

Q. What is meant by *soul*?

A. The principle of life.*

Q. What is signified by *killing the soul*?

A. Destroying the animal life.

Q. Why were not the Jews able to destroy the life, as well as to torture the body?

A. The Romans reserved to themselves the authority of inflicting capital punishment. John, 18: 31.

Q. Whom did Jesus tell his Apostles to fear more than the persecutors?

A. "Fear him who is able to destroy both soul and body in hell?"

* *Psyche* is rendered *life* as well as *soul*—generally, it means life.

Q. To whom does he refer?

A. To God.

Q. What does *hell* in this place signify?

A. *Literally*, the valley of Hinnom—*figuratively*, the calamities witnessed at the destruction of Jerusalem. Jeremiah, 19.

Q. What is implied in the expression, "*destroy soul and body in hell?*"

A. The idea of destroying the person—the whole man, in the awful judgments visited on Jerusalem.

Q. What did Jesus say concerning sparrows?

A. "Are not two sparrows sold for a farthing?"

Q. What did he say in regard to God's care for them?

A. "One of them shall not fall to the ground without his notice.

Q. What did Jesus say concerning the hairs of the head?

A. "They are all numbered."

Q. In consideration of such knowledge and care, what exhortation did Jesus give?

A. "Fear ye not, therefore—ye are of more value than many sparrows."

Q. What promise did Jesus give his Apostles in regard to him who should confess his Lord before men?

A. He would confess the same before his Father in heaven.

Q. What did he say of such as denied him before men?

A. He would deny them before his Father who is in heaven.

LESSON XXXII.

MATTHEW....CHAPTER X: 34-42:

Q. What did Jesus tell his disciples not to think he came to do?

A. "To send peace on earth." Luke, 12: 49.

Q. What did he say he came to send?

A. A sword.

Q. How did he explain the subject?

A. "I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law."

Q. Is Jesus to be understood as saying that it was his *object* to produce such variance—or that such would be the *effect* of preaching his gospel?

A. Such would be the effect.

Q. Who did Jesus say a man's foes should be?

A. "Those of his own household."

Q. What did he say concerning those who love their kindred more than their Lord?

A. They were unworthy of him.

Q. What did he say about taking his cross ?

A. "He that taketh not his cross and followeth me, is not worthy of me."

Q. To what does he *allude* in this saying?

A. To the practice of criminals bearing their own crucifixes to the place of execution.

Q. What did Jesus mean by *taking the cross*?

A. To bear afflictions and trials—even unto death.

Q. What did Jesus say in regard to finding life ? Luke, 17: 33; John, 12: 25.

A. "He that findeth his life shall lose it."

Q. What did he say concerning losing life ?

A. "He that loseth his life for my sake, shall find it."

Q. What is meant by *finding life*?

A. Taking care to preserve it, by avoiding persecutions, through a denial of the Christian doctrine, &c.

Q. What is implied in *losing life*?

A. Openly professing the doctrines of Christ, though threatened with death as a penalty.

Q. What is the import of the recompense ?

A. He that avoided Christ for fear his life would be unsafe, would in the end lose it, by a national calamity—but he that exposed himself to the foe, for Christ's sake, would at that time be saved from the public evil.

Q. What did Jesus say should be the reward of him who received a prophet ?

A. A prophet's reward.

Q. What was to be the reward of him who received a righteous man ?

A. A righteous man's reward.

Q. What did Jesus say would be the consequence of giving a cup of cold water to a disciple ?

A. He who gave it should not lose his reward.

LESSON XXXIII.

MATTHEW....CHAPTER XI: 1-10.

Q. After closing his discourse to his disciples, where did Jesus go ?

A. Into the cities of Judea.

Q. For what purpose did he go there ?

A. To preach his gospel.

Q. Where was John the Baptist, when he heard of the works of Christ ?

A. In prison.

Q. What did he do ?

A. He sent two of his disciples to Jesus. Luke, 7: 19.

Q. What did they say to Jesus ?

A. "Art thou he that should come ; or do we look for another ?

Q. To whom did this refer ?

A. To the promised Messiah.

Q. What was Jesus's answer?

A. "Go and show John again these things, which ye hear and see."

Q. To what things did he refer?

A. "The blind receive their sight—the lame walk—the lepers are cleansed—the deaf hear—the dead are raised—and the poor have the gospel preached to them."

Q. What did Jesus say of the man who should not be *offended* in him.

A. He should be blessed.

Q. What is the meaning of *offended*, here?

A. To err—to stumble.

Q. What inquiry did Jesus make of the multitude concerning John?

A. "What went ye out into the wilderness to see? a reed shaken with the wind? a man clothed in soft raiment? a prophet?"

Q. What answer did Jesus give to his own question?

A. "Yea, I say unto you, more than a prophet." Luke, 7: 24.

Q. What did Jesus say was written concerning John?

A. "Behold, I send my messenger before thy face who shall prepare thy way before thee."

Q. Where is it thus written?

A. In Malachi, 3: 1.

LESSON XXXIV.

MATTHEW....CHAPTER XI: 11-19.

Q. Did Jesus say none had arisen, or lived, that were greater than John the Baptist?

A. He did.

Q. Who did he say was greater than John?

A. He that is least in the kingdom of heaven.

Q. What is implied by this expression?

A. That the minister of smallest capacity in the gospel kingdom, is a more perfect preacher than John.

Q. What did Jesus say the kingdom of heaven suffered?

A. Violence.

Q. In what way?

A. "The violent take it by force."

Q. How could it be said the violent took it?

A. "After the days of John, the kingdom of heaven was preached, and every man *pressed into it*." Luke, 16: 16.

Q. Who did Jesus say John was?

A. The predicted Elias.

Q. Where is the prediction found?

A. In Malachi, 4: 5.

Q. To what did Jesus liken the generation in which he lived?

A. Like the minstrels at the markets, who cry

to their fellows, saying—"We have piped unto you, and ye have not danced—we have mourned unto you, and ye have not lamented."

Q. To what custom did this saying allude?

A. To the practice of employing persons to express their joy by music and dancing; and to mourn for them in their grief.

Q. How did he apply the comparison?

A. By remarking that they objected to John on account of his simple diet, &c. "saying he had a devil;" and found fault at the same time with Christ, because he ate and drank as did others—calling him a glutton, drunkard, &c.

Q. What did Jesus say in defence?

A. "Wisdom is justified of her children."

LESSON XXXV.

MATTHEW....CHAPTER XI: 20-30.

Q. For what did Jesus upbraid the cities where most of his mighty works were done?

A. Because they repented not. Luke, 10: 13.

Q. What did Jesus say unto the cities of Chorazin and Bethsaida?

A. "Wo unto thee."

Q. What did he say would have been the consequence to Tyre and Sidon, had the mighty

works been done there, that had been witnessed in Chorazin and Bethsaida ?

A. "They would have repented in sackcloth and ashes."

Q. What did he say would be the consequence of their continued impenitence ?

A. "It would be more tolerable for Tyre and Sidon, in the day of judgment, than for them."

Q. What did Jesus say of Capernaum ?

A. "Though exalted unto heaven, she should be brought down to hell.

Q. What is meant by being *exalted to heaven*?

A. A high state of prosperity.

Q. What is signified by *being brought down to hell*?

A. Great debasement—destruction.

Q. What did he say would have been the result of performing the works in Sodom, that had been done in Capernaum ?

A. It would have remained unto that day.

Q. What did Jesus say would be the consequence of disregarding his works ?

A. It would be more tolerable for the land of Sodom, in the day of judgment, than for Capernaum.

Q. What day of judgment is referred to ?

A. The day when the respective cities were destroyed.

Q. What thank-offering did Jesus present to God?

A. "I thank thee, O Father of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

Q. Who are alluded to by the title *wise and prudent*?

A. Scribes and Pharisees, who esteemed themselves learned, wise, prudent, and righteous.

Q. Who were signified by *babes*?

A. Publicans and sinners—the ignorant, teachable, simple hearted.

Q. Why did Jesus prefer the common people for his disciples?

A. They would be more honest—less worldly, and could better appreciate his doctrine.

Q. What did Jesus say God had delivered to him?

A. All things.

Q. What did Jesus say concerning a knowledge of himself?

A. "No man knoweth the Son, but the Father."

Q. What did he say in regard to knowing God?

A. "No man knoweth the Father, but the Son, and he to whom the Son will reveal Him."

Q. Whom did Jesus invite to come to him?

A. "All that labor and are heavy laden."

Q. What reward did he promise for so doing?

A. He would give them rest.

Q. To what did he refer, by *labor and burthen*?

A. The trials of life—sins, and the cumbrous rites of the Jewish religion.

Q. What did Jesus ask them to receive?

A. His yoke.

Q. What is meant by *yoke*?

A. His religion—its teaching and requirements.

Q. Of whom did Jesus invite them to learn?

A. Of him.

Q. What did he say of himself?

A. "I am meek and lowly in heart."

Q. What did he say of his yoke and burthen?

A. They were easy and light.

LESSON XXXVI.

MATTHEW....CHAPTER XII: 1-8.

Q. Where did Jesus go on the Sabbath?

A. "Through the corn." Luke, 6: 1; Mark, 2: 4.

Q. What is said of his disciples?

A. "They were hungry."

Q. What did they do?

A. Plucked and ate the ears of corn.

Q. What did the Pharisees say concerning it ?

A. "Behold thy disciples do that which it is not lawful to do upon the Sabbath-day."

Q. How did Jesus justify himself and his disciples ?

A. By referring to an example set by David.

Q. What is said of the condition of David ?

A. "He was hungry, and those that were with him."

Q. What did he do ?

A. He entered into the house of God, and ate the shew-bread, which was prohibited to all but the priests.

Q. What did he say in regard to the priests, as written in the law ?

A. "They profane the Sabbath, in the temple, and are blameless."

Q. What comparison did he institute concerning the temple ?

A. "There is one here greater than the temple."

Q. What did Jesus say the Jews would not have done, had they known the meaning of the expression—"I will have mercy and not sacrifice."

A. "They would not have condemned the guiltless."

Q. From whence is this expression borrowed ?

A. From the prophet Hosea, 6: 6.

Q. What does it signify ?

A. That God is better pleased with acts of mercy, than with an observance of the outward forms of religion.

Q. How did he sustain his innocence under the charge of Sabbath-breaking ?

A. He said, "The Son of Man is the Lord of the Sabbath-day."

LESSON XXXVII.

MATTHEW...CHAPTER XII: 9-21.

Q. To what place did Jesus go ?

A. To the Jewish synagogue. Mark, 3: 1 ; Luke, 6: 6.

Q. What is a synagogue ?

A. A meeting-house.

Q. Who was found there ?

A. A man who had a withered hand.

Q. What question was asked Jesus ?

A. "Is it lawful to heal on the Sabbath-day ? Luke, 13: 14 ; John, 9: 16.

Q. What design had the Jews in asking this question ?

A. An intention to extort something that would condemn him.

- Q.** What reply did Jesus make ?
- A.** "It is lawful to do well on the Sabbath-day."
- Q.** How did he sustain this doctrine?
- A.** By making the inquiry, "What man is there among you, who, if he have a sheep fall into a pit on the Sabbath-day, will not lay hold on it and lift it out?"
- Q.** What comparison did he introduce between man and a sheep ?
- A.** "How much better is a man than a sheep?"
- Q.** What did he say to the man with a withered hand ?
- A.** "Stretch forth thy hand."
- Q.** What was the consequence of so doing ?
- A.** It was restored to use.
- Q.** What did the Pharisees do on witnessing this miracle ?
- A.** They held a council for the purpose of devising measures to destroy him.
- Q.** What did Jesus do when aware of their intentions ?
- A.** "He withdrew from the place."
- Q.** Who followed him ?
- A.** Great multitudes.
- Q.** What did he do for them ?
- A.** He healed the sick and infirm.
- Q.** What charge did he give them ?
- A.** "That they should not make him known."

Q. Whose prophecy is said to have been fulfilled in this instance ?

A. "The prophecy of Isaiah."

Q. What did the prophet say God called the Son ?

A. "My Servant whom I have chosen—my Beloved, in whom my soul is well pleased."

Q. What did God say he would do to him ?

A. Put his Spirit upon him.

Q. What did he say the Son would do ?

A. He would show judgment to the Gentiles.

Q. What did God say the Son would not do ?

A. He would not strive, nor cry—nor be heard in the streets—nor break a bruised reed—nor quench the smoking flax—till he should send forth judgment unto victory."

Q. What does *judgment* here signify ?

A. The system of gospel truth.

Q. What is implied in striving, crying, and making a noise in the streets ?

A. Making a display for applause.

Q. What is signified by breaking a bruised reed, and quenching the smoking flax ?

A. Injuring or destroying the weak.

Q. Who did God say should trust in the Son ?

A. The Gentiles.

LESSON XXXVIII.

MATTHEW....CHAPTER XII: 22-30.

Q. Who was brought to Jesus?

A. "One possessed with a devil." Mark, 3:11; Luke, 11: 14.

Q. What is implied in this expression?

A. A popular superstition—according to which the spirits of the wicked dead occupied the bodies of the living, and afflicted them with diseases and infirmities.

Q. How was this person afflicted?

A. "He was blind and dumb."

Q. What did Jesus do to him?

A. He enabled him to speak and see.

Q. What did the Pharisees say, when they heard of this miracle?

A. "This fellow casts out devils by Beelzebub, the prince of devils."

Q. What answer did Jesus make to this charge?

A. "Every kingdom divided against itself is brought to desolation, and every city divided against itself shall not stand."

Q. How did he apply this remark?

A. "If Satan cast out Satan, he is divided against himself, how then shall his kingdom stand?"

Q. What question did the Saviour ask in regard to the children of the Pharisees casting out devils?

A. "If I by Beelzebub cast out devils, by whom do your children cast them out?"

Q. Who did he say should be their judges?

A. Their children, or disciples.

Q. What did he say resulted from the fact that he cast out devils by the power of God?

A. "The kingdom of God has come nigh unto you."

Q. What did he say about binding a strong man and spoiling his goods?

A. "How can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house."

Q. What is implied in this question?

A. If Jesus cast out devils, it was evident such an operation was so much in opposition to Satan's interests, that he must first conquer Beelzebub before he could rob him of his possessions.

Q. What did he say of those that were not with him?

A. "They are against me."

Q. What did he say of those that gathered not with him?

A. "They scattered abroad," or wasted.

LESSON XXXIX.

MATTHEW...., CHAPTER XII: 31-37.

Q. What did Jesus say of sin and blasphemy?

A. "All manner of sin and blasphemy shall be

forgiven unto men—but the blasphemy against the Holy Ghost shall not be forgiven unto men.”—Mark, 3: 28 ; Luke, 12: 10.

Q. What is implied in the form of expression, “shall be forgiven, and shall not be forgiven ?”

A. A declaration of what *may be*, with an exception.

Q. What did Jesus say of him who spoke a word against the Son of Man ?

A. “It should be forgiven him.”

Q. What did he say of him who should speak against the Holy Ghost ?

A. “He should not be forgiven—neither in this world, nor in the world to come.”

Q. What is signified by the phrase “neither in this world, nor in the world to come ?”

A. Neither in this (the Jewish) age, nor in the age coming, (the Christian.) I. Cor. 10: 11; Heb. 9: 26.

Q. In what does the blasphemy against the Holy Ghost consist ?

A. In imputing to Beelzebub the power of working miracles. Mark, 3; 30.

Q. What was the result of non-forgiveness under the Jewish law ?

A. “Death without mercy.” Heb. 10: 28.

Q. Did those who blasphemed against the

Holy Ghost, suffer such penalty under the Christian dispensation?

A. They experienced their recompense at the destruction of Jerusalem.

Q. What did Jesus say of the tree and its fruit?

A. "Either make the tree good and its fruit good, or else make the tree corrupt and its fruit corrupt."

Q. What reason did he assign for this precept?

A. "The tree is known by its fruit."

Q. What application did he make of this saying?

A. "O generation of vipers! how can ye, being evil, speak good things?"

Q. From what did he say the mouth speaks?

A. "From the abundance of the heart."

Q. What did he say a good man brought forth from the treasure of his heart?

A. Good things.

Q. What did he say an evil man brought forth from his heart?

A. Evil things.

Q. What did he say of those that spoke idle, or wicked words?

A. They should give an account in the day of judgment.

Q. What reason did he assign for such an assertion ?

A. By their words they were to be justified or condemned.

Q. To what time did Jesus refer by the phrase "*day of judgment*?"

A. The great day of national calamity, when the blasphemers mentioned should be signally punished.

LESSON XL.

MATTHEW....CHAPTER XII: 38-45.

Q. What did the Scribes and Pharisees seek ?

A. A sign, or miracle. Mark, 8: 11; Luke, 11: 16; John, 2: 18.

Q. What answer did he make to that desire?

A. They should have no sign, but the sign of Jonah the prophet.

Q. What was that sign ?

A. As Jonah was three days and three nights in the whale—so should the Son of Man be three days and three nights in the heart of the earth.

Q. What did Jesus say of the men of Ninevah ?

A. "They shall rise in judgment with this generation and condemn it."

Q. On what account ?

A. "Because they repented at the preaching of Jonah—and behold a greater than Jonah is here."

Q. What did he say of the queen of the South?

A. "She shall rise up in the judgment with this generation and shall condemn it."

Q. For what reason?

A. "Because she came from a distant part of the earth to learn the wisdom of Solomon—and behold a greater than Solomon is here."

Q. What is meant by their rising in the judgment to condemn the Jews?

A. Their *history*, in the national overthrow of the Jews, would be a witness against their wilful unbelief and perversity of heart, condemning them for not listening to good counsel.

Q. What did Jesus say of the man out of whom had gone the unclean spirit?

A. "He walked through dry places—seeking rest and finding none."

Q. What did he do for relief?

A. He returned to the house from whence he went out.

Q. In what condition did he find it?

A. "Empty, swept, and garnished."

Q. What then did he do?

A. He took seven other spirits worse than himself, and they dwelt in him.

Q. What is the consequence of this?

A. "The last state is worse than the first."

Q. What is meant by evil spirit?

A. Literally, sickness, insanity, &c.

Q. What is signified by leaving him?

A. An apparent recovery or cure.

Q. What is implied, in a return with seven others worse than himself?

A. The relapse of the person into a much worse condition than before—the illness being more malignant.

Q. How did Jesus apply this remark?

A. "So shall it be unto this wicked generation."

Q. What does this imply?

A. That though the Jews might be benefited by the preaching of the gospel, they would wax worse and worse in the end, till their last condition would be more deplorable than before Christ came.

LESSON XL.

MATTHEW....CHAP. XII: 46-50.

Q. Who stood without, while Jesus talked with the people?

A. His mother and brethren. Mark 3:31 ; Luke 8: 19.

Q. What did they desire?

A. To speak to Jesus,

Q. What did Jesus say when informed of it?

A. Who is my mother and my brethren ?

Q. What did he do more?

A. He stretched forth his hand towards his disciples, and said, behold my mother and my brethren.

Q. How did Jesus explain himself?

A. Whosoever shall do the will of my father who is in heaven, is my brother, and sister and mother.

Q. In what sense is this language to be understood?

A. By their practice they would show themselves kindred spirits bearing his likeness.

LESSON XLII.

MATTHEW....CHAPTER XIII: 1-9; 19-23.

Q. To what place did Jesus go, just before he delivered the Parable of the Sower?

A. To the sea-side. Mark 4: 1.

Q. Who gathered around him?

A. A great multitude.

Q. Where did Jesus go to avoid the press of the people?

A. Into a ship.

Q. Where did the multitude stand?

A. On the shore.

Q. How did he then address the people?

A. In parables.

Q. What did Jesus say was done by the Sower?

A. "He went forth to sow." Luke 8: 5.

Q. What did he say became of the seed sown by the way-side?

A. "The fowls gathered it up."

Q. What did he say of that which fell on stony places where there was not much earth?

A. "It forthwith sprung up."

Q. What became of it when the sun was up?

A. It was scorched, and withered away.

Q. Why did it perish?

A. For want of earth to supply the roots with moisture.

Q. What is said of the seed which fell among thorns?

A. The thorns grew up and choked it.

Q. What is said of that which fell on good ground?

A. "It brought forth fruit—some thirty, some sixty and some an hundred fold."

Q. Who is represented by the Sower?

A. The Saviour and apostles.

Q. What is represented by the soil on which the seed is sown?

A. The minds of men.

Q. What does the seed represent?

A. The word of the kingdom, or gospel.

Q. Who are those represented as receiving seed by the way-side?

A. Such as hear the gospel and do not understand it, or give heed to it.

Q. What is meant by fowls devouring the seed?

A. The evil desires of the heart, and perverse communications of men, (called the *wicked one*) which divert the attention from the teachings of the gospel.

Q. Who are those represented as receiving seed into stony places?

A. Such as embrace the gospel with joy on first hearing it.

Q. What is meant by lack of earth?

A. Want of stability of character.

Q. What is meant by withering away?

A. Their abandoning the cause in a season of tribulation and persecution.

Q. Who are those represented as receiving seed among thorns?

A. Such as embrace the gospel and suffer the cares of this world and earthly riches to destroy its holy influence, and a proper regard for its truth.

Q. Who are those represented as receiving the seed into good ground, and bearing fruit?

A. Such as understandingly receive the gospel, and faithfully abide by its precepts.

LESSON XLIII.

MATTHEW....CHAPTER XIII: 10-17.

Q. What question did the disciples ask Jesus?

A. "Why speakest thou in parables?"

Q. What was his answer?

A. "Because it is given unto you to know the mysteries of the kingdom of heaven—but to them it is not given."

Q. What is the meaning of mysteries as here used?

A. The sublime doctrines of the gospel, not till then revealed. 1 Cor. 2: 7; Eph. 1: 3.

Q. What did Jesus say of him that hath possessions?

A. To him shall be given.

Q. What did he say of him that possessed not?

A. From him shall be taken away even that he hath.

Q. What is meant by *having*, and *not having*?

A. Possessing *much* and *little*.

Q. What is meant by taking away from him that hath not?

A. Depriving the poor man of the little he had.

Q. Who are referred to by the rich or him that hath?

A. The disciples, who saw and believed.

Q. Who are represented by him that hath not?

A. The Jews, who saw and heard, yet did not believe.

Q. What were the disciples to have as a consequence of not believing?

A. The consolation of gospel hope.

Q. Of what were the Jews to be deprived?

A. Of the privileges and blessings of the legal covenant—which was a type of good things to come.

Q. What prophecy was fulfilled in this instance of unbelief?

A. That spoken by Isaiah, "By hearing ye shall hear, and shall not understand, and seeing ye shall see and not perceive."

Q. Where is this prophecy recorded?

A. In Isaiah 6: 9.

Q. What character does the prophet ascribe to this people?

A. "This people's heart is waxed gross and their ears are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes, and hear with their ears and understand with their heart and should be converted, and I should heal them."

Q. What did Jesus say of his disciples?

A. Blessed are your eyes, for they see; and your ears, for they hear.

Q. What did he say concerning the prophets and righteous men?

A. "Many prophets and righteous men have desired to see those things which ye see and have not seen them—and to hear those things which ye hear and have not heard them."

LESSON XLIV.

MATTHEW....CHAPTER XIII: 24-30; 37-43.

Q. To what did Jesus say the kingdom of heaven is like?

A. "Like a man who sowed good seed in his field."

Q. What was done while men slept?

A. The enemy came and sowed tares among the wheat.

Q. What did the servants say when they saw the tares?

A. They inquired of their master,—“Didst thou not sow good seed in thy field? Why then hath it tares?”

Q. What answer did he make?

A. “An enemy hath done this.”

Q. What further inquiry did the servants make?

A. “Wilt thou then that we go and gather them up?”

Q. What was his reply?

A. “Nay, lest while ye gather up the tares you root up also the wheat with them.”

Q. What did he say should be done?

A. “Let both grow together until the harvest.”

Q. What did he say should be done in the harvest?

A. “I will say to the reapers, gather first the tares and bind them in bundles to burn them—but gather the wheat into my barn.”

Q. Who does the sower represent in the parable?

A. Jesus Christ, called Son of man.

Q. What is represented by *the field*?

A. The literal world.*

Q. What does the good seed represent?

A. The children of the kingdom, or true and faithful disciples.

* Greek, *Kosmos*—the earth, or universe.

Q. Whom do the tares represent?

A. Hypocritical professors, or such as had crept into the church out of bad motives.

Q. Who were those that slept while the tares were strewn among the wheat?

A. The overseers of the church.

Q. What is the enemy that sowed the tares called?

A. The devil.

Q. What does the devil as here used signify?

A. The base or worldly motives that induced the false pretenders to espouse the cause of Christ.

Q. What is signified by gathering up the tares?

A. Removing such persons from the church and kingdom of Christ.

Q. Why should such an operation endanger the wheat?

A. In such perilous times, to undertake to make a proper distinction between the good and bad, and dispose of the impure, might discourage the just, and destroy the church.

Q. When was to be the harvest?

A. At the end of the *world*.

Q. What does *world* as here used signify?

A. The age*—legal dispensation. Math. 24: 3-14; Heb. 9: 26; 1 Cor. 10: 11.

Q. Who are the reapers?

A. The angels or messengers used to execute

* Greek, *Aion*—age, dispensation—long time.

the divine will, in turning out of Christ's kingdom all that offend and do iniquity, and preserving the just at the time of the national calamity threatened. Math. 22: 7 ; 16: 27-28 ; 24: 31.

Q. What is meant by burning the tares?

A. Subjecting the unworthy Christians to the evils of the destruction of Jerusalem. Math. 24: 48-51. Mal. 4: 1.

Q. What is implied in gathering the wheat into the barn ?

A. The true disciples were to be preserved from the siege at Jerusalem.

Q. By what means ?

A. By fleeing to the mountains. Math. 24: 16.

Q. How is their preserved state represented in Christ's explanation of the Parable ?

A. "Then shall the righteous shine forth as the sun, in the kingdom of their Father."

LESSON XLV.

MATTHEW....CHAPTER XIII: 31-35.

Q. What Parable did Jesus address to the disciples, after that concerning the wheat and tares ?

A. The Parable of the mustard seed. Mark 4: 30 ; Luke 13: 18.

Q. What did he say of it ?

A. "The kingdom of heaven is like a grain of mustard seed which a man took and sowed in his field."

Q. What did he say of the size of the mustard seed ?

A. "It is the least of all seeds,"

Q. What did he say of the plant produced from it ?

A. "It is the greatest among herbs—it becometh a tree."

Q. What did he say lodged in the branches ?

A. The birds of the air.

Q. Is there no seed less than the mustard seed ?

A. There is.

Q. What then is implied in the expression, "the least of all seeds?"

A. Exceedingly small compared with the plant that grows from it. (*Perhaps mustard seed was the least seed known to the Jews.*)

Q. In what sense is the kingdom of heaven like a grain of mustard seed ?

A. The gospel kingdom, or church of Christ was at first very small.

Q. How is this kingdom like the plant produced from the mustard seed ?

A. In the same progressive manner it was to grow, till it became a very large kingdom, or church.

Q. What other Parable did Jesus use to illustrate the extension of his religion ?

A. The Parable of *the leaven*. Luke 13: 20.

Q. What is *leaven* ?

A. A species of yeast used in fermenting meal.

Q. Does the *leaven* usually continue its operations till the whole quantity into which it is diffused is fermented?

A. It does.

Q. Does *leaven* impart to meal fermented the principles of its own nature.

A. It does.

Q. How did Jesus speak of *the leaven* in the Parable?

A. "The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal, till the whole was leavened."

Q. What is represented by meal?

A. The world of mankind.

Q. What is represented by *leaven*?

A. The doctrine of the gospel.

Q. What is implied in the whole meal being leavened?

A. The universal reception of the gospel.

Q. Why did Jesus speak in parables?

A. "That the saying of the prophet might be fulfilled, 'I will open my mouth in parables, I will utter things which have been kept secret from the foundation of the world.' "

Q. Where is that saying recorded?

A. In Psalms, 78: 2.

LESSON XLVI.

MATTHEW....CHAPTER XIII: 44-52.

Q. After explaining the parable of the wheat

and tares, what other parable did he announce to them?

A. The parable of the hidden treasure.

Q. What did he say of *the hidden treasure*?

A. "The kingdom of heaven is like a treasure hid in a field."

Q. What did he say a man would do when he found it?

A. He would keep it secret, and sell what he had, in order to buy that field.

Q. What does the treasure represent?

A. The rich consolations and hopes of the gospel.

Q. What is implied in selling all, in order to purchase this treasure?

A. The sacrifice of earthly considerations for the preferable riches of gospel faith.

Q. To what else did Jesus compare the kingdom of heaven?

A. To a merchantman seeking goodly pearls.

Q. What did Jesus say he would do when he had found one of great value?

A. He would sell all he had and buy it.

Q. Has this parable the same application as that of the hidden treasure?

A. It has.

Q. How else did he illustrate the kingdom of heaven?

A. "The kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind."

Q. What was done with them when drawn ashore?

A. The good were gathered into vessels, and the bad were thrown away.

Q. Who are represented by good and bad?

A. True and false professors of religion.

Q. What does the gathering represent?

A. The collecting of good and bad Christians into one church.

Q. When was the division to take place?

A. In the end of the world, or age.

Q. Who was to separate them?

A. The angels, or Christ's executive ministers.

Q. What did Jesus say would be done with the wicked?

A. Cast into a furnace of fire.

Q. What did he say would there be witnessed?

A. "Wailing and gnashing of teeth."

Q. What is represented by this furnace of fire?

A. The judgment of God in the destruction of Jerusalem.

LESSON XLVII.

MATTHEW....CHAPTER XIII: 52-58.

Q. What did Jesus say of the Scribe?

A. "Every Scribe who is instructed into the kingdom of heaven, is like a man that is a householder, who brings forth out of his treasure things new and old."

Q. Who is a Scribe?

A. One who transcribed or copied the Old Testament Scriptures, and expounded them; a religious teacher.

Q. What is signified by being *instructed in the kingdom of heaven*?

A. Being made acquainted with the principles of the gospel.

Q. What is implied by bringing forth things new and old?

A. Imparting sentiments and truths that were *known*, and those that were new and *unknown*.

Q. After Jesus had closed his teachings, to what place did he go.

A. To his own country.

Q. What did he do in that place?

A. He taught the people in their synagogue.

Q. How were the people affected?

A. They were astonished.

Q. What inquiry did they make concerning his knowledge?

A. They asked, whence hath this man this wisdom and these mighty works?

Q. In what way did they express their surprise?

A. "Is not this the carpenter's son? Is not his mother called Mary? Are not his brethren and sisters with us? Whence then hath this man all these things?" Mark 6: 3; Luke 3: 23; John 6: 42.

Q. How were they affected in consideration of his origin and relations?

A. "They were offended in him."

Q. What does such offence signify?

A. They haughtily spurned the idea, of one of such parentage being their teacher.

Q. What did Jesus say of the circumstance?

A. "A Prophet is not without honour, save in his own country."

Q. Did he do many mighty works among them?

A. He did not.

Q. For what reason?

A. On account of their unbelief.

LESSON XLVIII.

MATTHEW....CHAPTER XIV: 1-5.

Q. What distinguished person is said to have heard of the fame of Jesus?

A. "Herod the Tetrarch." Mark 6: 14; Luke 9: 7.

Q. What does *Tetrarch* signify?

A. A Governor—a Ruler.

Q. Who did he think Jesus was?

A. "John the Baptist."

Q. Was not John the Baptist dead at that time?

A. He was.

Q. How could Herod suppose then that Jesus was John?

A. He imagined John to have arisen from the dead.

Q. How could he think Jesus was John, when he knew their persons were different ?

A. On account of the prevailing opinion, that the spirits of the dead might enter into the persons of the living, and act again through them.

Q. What evidence did he assign for such an opinion ?

A. The mighty works which he performed.

Q. Why not as soon regard him as one of the ancient prophets, as John the Baptist ?

A. Probably Herod's guilt in killing him served to give the impression it was John.

Q. What is said of John's arrest ?

A. Herod bound him and put him in prison for Herodias' sake, who was the wife of his brother Philip.

Q. How had John offended ?

A. By saying it was not lawful for Herod to have his brother's wife.

Q. What was Herod disposed to do for the offence ?

A. To slay him.

Q. What prevented his doing it immediately ?

A. He was afraid of the people.

Q. On what account would they defend him ?

A. Because they regarded him as a prophet.

LESSON XLIX.

MATTHEW... CHAPTER XIV: 6-12.

Q. What occurred at the celebration of Herod's birth day?

A. The daughter of Herodias danced in the presence of Herod.

Q. How was Herod affected by the performance?

A. He was pleased.

Q. What proposition did he make as a manifestation of his approbation?

A. He proposed with an oath, to give her whatever she might ask.

Q. What did she desire?

A. The head of John the Baptist.

Q. Why did she make that request?

A. She was so instructed by her mother.

Q. How was Herod affected by this demand?

A. He was sorry.

Q. Why did he comply with such an unreasonable request?

A. On account of the oath he had taken.

Q. Where was John beheaded?

A. In prison.

Q. In what was the head presented to the damsel?

A. In a charger.

Q. What is a charger?

A. A dish, or bowl.

Q. What did John's disciples do when they heard of his death ?

A. They buried the body, and made the circumstance known to Jesus.

LESSON L.

MATTHEW....CHAPTER XIV: 13-21.

Q. When Jesus heard of the death of John where did he go to ?

A. He went into a desert place.

Q. What did the people do when they heard of it ?

A. They followed, or went to him from the cities.

Q. When Jesus saw the multitude how was he affected ?

A. He was moved with compassion.

Q. What did he do ?

A. "He healed their sick."

Q. When it was evening, who came to Jesus ?

A. His disciples.

Q. What was the object of their visit ?

A. To request Jesus to send the people away to procure refreshments. Mark 6: 35 ; Luke 9: 12 ; John 6: 5.

Q. What was the answer of Jesus ?

A. "They need not depart—give ye them to eat."

Q. What did the disciples say in reply to this proposition ?

A. "We have here but five loaves and two fishes."

Q. What did Jesus say when he heard that declaration ?

A. "Bring them to me."

Q. How did he order the people to prepare for the entertainment ?

A. He commanded them to sit down on the grass.

Q. What did he then do ?

A. "He took the five loaves and the two fishes, and looking up to heaven, he blessed and brake and gave the loaves to his disciples."

Q. What did the disciples do with the bread ?

A. They gave it to the multitude.

Q. Was there sufficient for all ?

A. Enough, and to spare.

Q. How many fragments were left ?

A. Twelve baskets full.

Q. How many were fed ?

A. "About five thousand men, besides women and children."

LESSON LI.

MATTHEW....CHAPTER XIV: 22-27.

Q. After the multitude were fed, what did Jesus command his disciples to do ?

A. "To get into a ship, and go before him to the other side of the sea."

Q. After he had sent the people away, what did he do ?

A. He went up into a mountain to pray. Mark 6: 46.

Q. When it was evening was he alone or with company ?

A. He was alone.

Q. What is said of the ship in which his disciples were ?

A. It was in the midst of the sea, tossed with waves. John 6: 16.

Q. What was done at the fourth watch of the night ?

A. Jesus went to his disciples walking on the sea.

Q. How many periods called night-watches had the Jews ?

A. Four.

Q. How many hours each ?

A. Three.

Q. When did the first watch begin ?

A. At six o'clock in the evening.

Q. When did the fourth watch end ?

A. At six o'clock in the morning.

Q. How were the disciples affected when they saw Jesus walking on the sea ?

A. They were much troubled.

Q. Why were they troubled ?

A. Because they thought it was a spirit.

Q. What did they do ?

A. "They cried out for fear."

Q. Do the spirits or souls of the dead ever manifest themselves to the living ?

A. They do not.

Q. How came the impression to be received among men ?

A. It was produced by superstitious fears.

Q. What did Jesus do when he perceived their fright ?

A. He said, "be of good cheer—it is I, be not afraid."

LESSON LII.

MATTHEW....CHAPTER XVI: 28-36.

Q. When Peter heard the voice of Jesus saying "It is I, be not afraid," what did he do ?

A. He said, "Lord! if it be thou, bid me come unto thee on the water."

Q. What answer was given ?

A. Jesus said, come!

Q. What did Peter do ?

A. He went down out of the ship and walked on the water.

Q. How was he affected by the boisterous wind ?

A. He was afraid.

Q. When he found himself sinking what did he do ?

A. "He cried, Lord save me."

Q. Did Jesus rescue him ?

A. He did.

Q. What did Jesus say to him ?

A. "Oh thou of little faith, wherefore didst thou doubt?"

Q. Did the wind cease blowing when they entered the ship ?

A. It did.

Q. What did the people in the ship do after Jesus came to it ?

A. "They worshipped him."

Q. What did they say to him ?

A. Of a truth thou art the son of God.

Q. After crossing the sea, into what land did they enter ?

A. The land of Genessaret. Mark 6: 53.

Q. When the people there knew it was Jesus who had come among them, what did they do ?

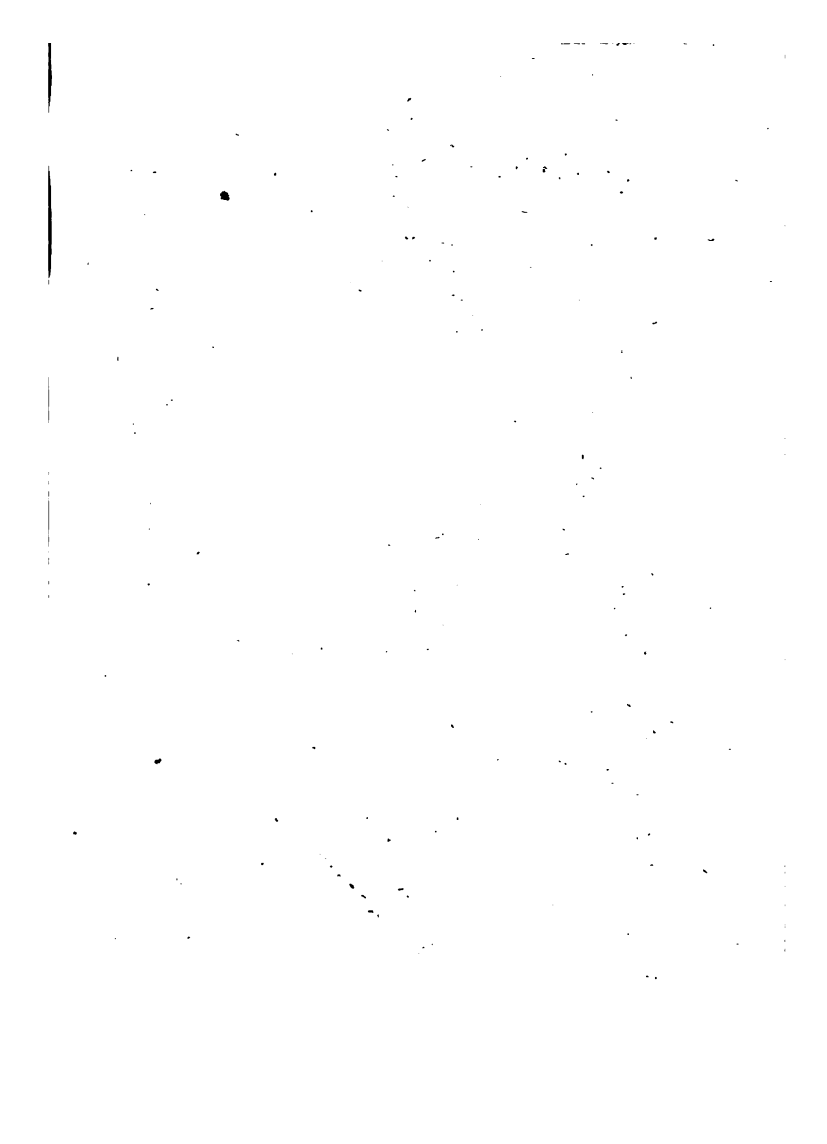
A. They sent out into all that country round about and brought unto him all that were diseased.

Q. What did they request of Jesus ?

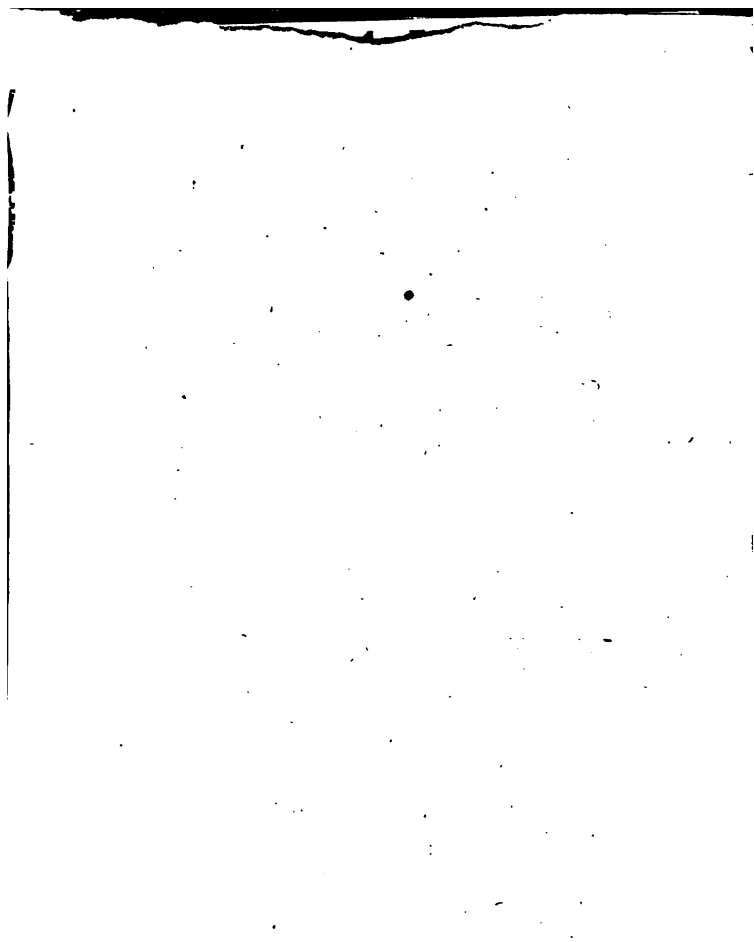
A. That they might touch the hem of his garment.

Q. What effect resulted to the touching of his garment ?

A. "As many as touched, were made perfectly whole."









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